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THE Bible Champion

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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

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Formerly the American Bible League

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The Bible League of North America

THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 27 OCTOBER, 1921 No. 10

The Arena

The Preacher and His Selection of Texts

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D., BROOKLINE, MASSACHUSETTS

BECAUSE a passage is found in the Bible is not always a good reason why it may be used as the text for a sermon. Certain passages are so obviously inappropriate that there is scarcely need of mentioning them. There are others that are considered of such doubtful propriety that they are ruled against by the wisest pulpit authorities.

Two or three rules at this point are thought worth considering. The first is that a preacher should exclude from his list of texts those passages that contain what are termed "good hits." During the colonial period, a New England preacher, wishing to inveigh against one of his parishioners who was a very unpopular deputy-governor, who bore the title "His Excellency," chose for a text: "Though his excellency mount up to the heavens, and his head reach unto the clouds: Yet he shall perish forever like his own dung: they which have seen him shall say, Where is he?"

In the presence of a newly married couple, a preacher announced for his text, "Abundance of peace as long as the moon endureth."

Dean Swift, in a sermon before the Associated Tailors of Dublin, selected for his text, "A remnant shall be saved."

A Methodist preacher visiting a town in Virginia asked Mr. Sparrow, a Presbyterian, the privilege of preaching in his pulpit, but was refused. His request was likewise refused by Mr. Fox, the Baptist preacher. Subsequently our itinerant obtained permission to preach in a schoolhouse, and selected for his text: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

An English divine, wishing to rebuke the vacillating course of his Majesty King James I. (of England) and VI. (Scotland), announced for his text, James first, sixth, " is like a wave of the sea, driven with the wind and tossed."

I wish to invoke the benediction of God on the BIBLE CHAMPION and its publishers. The late Dr. Hamilton was one of my warm personal friends. When he went up the "shining way to see and praise the Lord" I felt sad. I had lost a brother with a big brain and a bigger heart. I asked myself what will the BIBLE CHAMPION *do now?* I did not know at that time what a wealth of consecrated scholarship was behind it. The adage was again confirmed: "God takes away His workmen but carries on His work," and hence the BIBLE CHAMPION continues to tear, like a tornado filled with rocks, through rationalism, worldliness, hypocrisy, and the diabolism of the age. It improves with every issue: Its spiritual and mental momentum is on the gain. What a mighty stimulus to the ministers and laity who have an inflexible purpose to hold fast to "the faith once delivered to the Saints." I think the last issue was the best. For its editors and publisher I am breathing this prayer, fervently: "May their eyes long remain undimmed, and their natural force unabated."—*Rev. W. MacNicholl, D.D.*

A Presbyterian clergyman who had suffered from the proselyting efforts of his Baptist neighbors announced for his text, "Be not carried about by divers."

In a Congregational church in Connecticut there had arisen trouble between the senior and junior pastors. The junior's name was Elijah. The senior announced for his text the following Sabbath, "What doest thou here, Elijah?"

Another pastor, having lost his popularity with his people, could not get his salary. He brought a suit, and gained it. The parish, in revenge, paid him in coppers. He, as a rejoinder, preached a farewell sermon on the text, "Alexander the coppersmith did me much evil."

The pastor of a Baptist church in a certain town in one of the Western States had been for some time on very bad terms with his flock. They abused him whenever they could find occasion, and he reciprocated with equal readiness. Before his contract with the parish expired, he received the appointment of chaplain at the State prison. Elated at this lucky opportunity of getting rid of him, the congregation came in full numbers to hear his farewell sermon, less to compliment than to annoy him with their presence. Great was their astonishment and still greater their anger, when he chose for his text the following words: "I go to prepare a place for you . . . that where I am, there ye may be also."

And even if the good hit has to do only with the preacher himself, still the unfitness or impropriety in such a use of texts is scarcely less objectionable.

A Massachusetts pastor, the Sabbath morning after his marriage, justified and advertised the act by choosing for his text, "Two are better than one;" and on the Sabbath after the birth of his child, he preached from the text, "Unto us a son is given."

Now, what we have to say on this point is this, that the preacher who thinks he is witty in the selection and application of such texts is devoid of wit in not knowing that he irrevocably sinks himself in the estimation of all people who hold in high esteem the Word of God.

An eminent writer on sacred rhetoric in condemning this misuse of the Scriptures has remarked, that

> "Texts have been selected from worthy and unworthy motives; they have been applied and misapplied, and made the vehicles for personal and political allusions; with wilful ingenuity and unscriptural spirit, twisted into puns, and treated with as little scruple as though they had been the words of heathen poets; they have been manipulated by abbreviated quotations, and tortured with false emphasis, in order to present oddities and incongruities by no means in accordance with the original terms."

Alexandre Rodolphe Vinet, the distinguished Swiss theologian, in his book *Homiletique*, states his views thus: "It would seem that the Bible has been trifled with in proportion to its sacredness, and that as God has surrendered the world to the vain disputes of men, He has surrendered His Word to the frivolity of their imagination. No human book has in this way been so tortured, and sported with, as the holy Scriptures."

Dr. Phillips Brooks has spoken words of wisdom on this subject: "In the name of taste and reverence alike, let there be no twists and puns, no dealing with the word of God as it would be insulting to deal with the word of any friend. The Bible has suffered in the hands of many Christian preachers what the block of wood which the savage chooses for his idol suffers from its worshipper. The same selection which consecrates it as more sacred than other blocks of wood condemns it also to have all his ugly fancies and fantastic conceits painted and carved upon it. It is the most sacred and most hideous block of wood in the village. So the sacredness of the Bible has subjected it to a usage that no other book has received. Such a fantastic and irreverent way of manifesting our reverence has lasted too long. It is time that it were stopped. I beg you to do what you can to stop it. At least make your own use of the Bible reverent and true." (See also Solace for Solitary, pp. 389.)

The following text is an illustration of a class of texts whose appropriateness allows of the good hit, used in the better sense: "a preacher returning from Italy, and wishing to extend the greetings of Christians in that country to those in America, chose for his text, "They of Italy salute you." Heb. 13:24.

Whether the following incident justifies the use of the good-hit-text that was employed by an eminent clergyman we leave the reader to judge. The

clergyman had been much annoyed by the irreverent behavior of several young men, who were sitting together. He endured this till just before announcing his text, and then quietly mentioned the fact that certain persons in the congregation had apparently forgotten that they were in the House of God. Immediately a procession of young men walked down the aisle. While doing this the preacher said. "The portion of Scripture chosen for our text is found in the Gospel by John, chap. 8, verse 9: 'And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last.'" Was this really the best method of giving the deserved rebuke?

Another important suggestion is this, that the preacher should have his wits about him lest he employ texts that are made ludicrous by attending circumstances or connections. Inadvertency has led preachers into the strangest blunders.

And the feature of such blunders which is especially bad is that associations clinging to a passage of Scripture may be of such a character that its repetition will ever after occasion a smile, even in the house of God. It is on that account that we almost hesitate to give the reader the following illustrations, but do so to make on our preachers' mind a deeper impression as to the peril to which many of us are unfortunately exposed.

A minister in our hearing, and during our college days, upon the first visit after his marriage to the home of his bride, surprised and convulsed with laughter the entire congregation by announcing for his text, "Oh that I were as in months past!"

A preacher of ponderous physical porportions, with a corresponding ponderous manuscript, which he placed on the desk after having piled thereon two Bibles, several tune and hymn books, rose to his full height, took a long breath, and read for his text the words: "Thou shalt see greater things than these."

An extremely corpulent clergyman announced for his text, "If any man thinketh that he hath whereof he might trust in the flesh, I more." The anecdotes relating to the two texts, Matt. xiv. 27, and John xvi. 16, are too familiar to be repeated.

The exquisite inappropriateness of certain passages that have been used for texts may be classed under this head. Some of them are quite equal to an inscription once placed on the headstone of an infant that had died at the tender age of four months: "Honor thy father and thy mother, that thy days may be long in the land."

When Charles Lamb saw this inscription he indulged, as he tells us, in "much irreverent laughter."

But the parents had perceived no incongruity. They merely wished to employ some favorite passage to show their religious faith. Or as they laid that little body in the grave they would guard it from the chill of death in the garment of some universal and consolatory religious truths.

While we may excuse that simple-minded father and mother, we find it difficult to frame an excuse for a preacher whose pious thoughts would allow such blunders.

If a preacher is continually careless and inadvertent, he should be thankful if he has in his home a sensible and vigilant wife who will be his protection.

NOTE—This is the first of a series of articles on "The Preacher and his Selection of Texts," by Dr. Townsend. The second article will appear in the November number.

* * *

Thanks for your editorial "Honest" in the August-September number of your valuable magazine. It is astonishing that we have pastors who will dare stand up in a pulpit as the exponents of honesty in business and politics and yet are traitors to their own Church. "Freedom of Thought" is not denied them; they can believe what they please if they go where they belong—outside.—*Rev. Wm. J. Corr.*

* * *

Dr. Hall once said, "Let our offerings be in proportion to our incomes, lest the Lord be displeased and make our incomes in proportion to our offerings."

The Testimony of the Oceanic Islands

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS

Eighth paper of a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.

MANY a geological problem is still an open question. That of the origin of the oceanic islands is one of these, and the related problem of the peculiar conditions found in the oceanic beds is wrapped up with it; for whatever accomplished one of the two phenomena must have had some effect upon the other. The bed of the Pacific, for instance, is known to be covered with volcanic debris, a circumstance which physicists have been unable to account for, and this debris must have had some connection with the volcanic action attending the final development of the Pacific islands.

That volcanic action is altogether too evident to be denied, and the import is therefore clear. The Pacific, during some recent geological period, has experienced certain tremendous volcanic disturbances, and the resulting convulsions have produced the volcanic material now on its bed, while at the same time shaping up its oceanic islands and the plateaus upon which they severally rest.

Conditions in the Atlantic bear out this contention; for so far as its oceanic islands are concerned, they are much the same, and plateaus, irregular in shape and remarkable in character, lie beneath those islands as their supporting bases. In the Indian Ocean similar phenomena are found, and the conclusion is inevitable that these various things have some common bond of relationship, since geologists all place them in essentially the same period. What the meaning really is must therefore depend upon the entire combination, not upon isolated facts,—upon the entire combination, be it noted, in all of the fields taken collectively, not separately. It will accordingly be necessary to give the details in a brief survey.

As is well known, the ocean floor is quite irregular. Much of its irregularity is doubtless due to the effects produced by shrinkage; and yet certain considerations lead to the conclusion that there was something more than shrinkage involved in the conditions which are now found in various places. A great plateau or ridge, varying in shape and dimensions as already intimated, is encountered in almost every part of the mid-Atlantic. On either side an extensive depression occurs, and these depressions show a depth of from eighteen to twenty thousand feet, with an occasional basin from one to four thousand feet deeper yet. Above the plateau the depth averages approximately fifteen thousand feet, although there are places having a depth of only ten thousand feet, or less, to their credit. Shrinkage was doubtless the original cause of the peculiar arrangement of surfaces; but the plateaus give evidence of a later modification due to other and more spectacular forces. What caused that modification?

With the exception of the Bermudas, the Atlantic is practically free from coral islands. The Bermudas number about three hundred in all, and they occupy a shoal or platform approximately twenty-three by thirteen miles in extent. Outside their immediate neighborhood, the water reaches a depth of about fifteen thousand feet. To account for the facts, it has been supposed that the coral started to grow on the top of a submarine mountain, which then settled gradually until a great depth was reached.

Subsequent changes turned the coral into limestone; but that was not all. Coral does not grow above tide-water; and yet these islands reach a maximum elevation of one hundred and eighty feet. They obtained it, admittedly, by an elevation probably connected with a much larger elevation of a comparatively recent date. This will now be considered.

The Madeiras, Canaries, Cape Verde Islands, and St. Helena, lie in the East Atlantic. The Greater and Less Antilles are in the West Atlantic. In the Central Atlantic a third set is found consisting of the Azores, St. Paul's Rocks, Ascension Island, and Tristan da Cunha. The last of these is a group of three small islands, one of which is more than a mile in height. They are of volcanic origin, as are all the others named, even if Darwin did question St. Paul's

Rocks, and it does not appear that any of the islands in the entire list antedated, in their present form, the later Tertiary or Upper Miocene period. Since that time, however, as shown by their fossil deposits, many of them have suffered an elevation, said to amount, in some instances, to fifteen hundred or even two thousand feet. It must have had a cause.

Certain details may not be amiss. St. Paul's Rocks are separated by narrow chasms, while Ascension Island is a solitary peak. Both rest on submarine ridges between the North and South Atlantic basins. The latter island is covered with the usual products of volcanic action, and it abounds in the steep and rugged ravines which are wont to be left by such disturbances. The chasms of the former may have had a similar origin.

On the North, the Azores rise from the great mid-Atlantic plateau, on a still higher elevation, which appears to extend continuously from that point northward to the latitude of Newfoundland. The main plateau then extends southwestward to the latitude of Florida, where it narrows abruptly. The islands contain many hot springs and boiling fountains. Sulphur deposits surround the latter, and vapors issue from many crevices. Extinct volcanoes, deep ravines, earthquakes, subterranean eruptions, and "Muddy Crater," with its boiling caldron, all testify to the volcanic origin of the group.

On the south, Tristan da Cunha rises from the broad submarine elevation, which runs down the central part of the South Atlantic. These islands are also plainly volcanic, the largest being a great cone or crater flanked by precipitous cliffs. One of them also shows evidence of a later elevation.

The Madeiras, off the coast of Morocco, are the summits of lofty mountain peaks, whose original rocks were covered by the ejectamenta of valcanoes during the Miocene or later periods. There is abundant evidence of a later upheaval in mass; for marine shells of the Miocene period are found in different places at least twelve hundred feet above the sea. Leaf beds occur beneath twelve hundred feet of lava, and some of the leaves have been identified as those of living species. The ancient stones beneath the volcanic deposits show great alterations and dislocations. Craters are rare, and no signs of volcanic life appear in any of them, although lava once flowed and solidified about conical hills which are plainly of late formation. On some of these hills cinders and slag, seemingly of only yesterday, are found. Deep ravines, as well as the great confusion now existing in the stratified rocks, testify to the violence of former earthquakes, and the inference is clear that a great cataclysm overtook the group at no very remote date.

Near by are the Canaries, which are likewise mountain summits of a similar character. Within one hundred and fifty years lava streams have issued from the mountain sides, and red bands of laterite between some of the deposits of lava indicate long periods between eruptions. Certain shells in raised beaches give evidence of upheavals during the Pleistocene period, which includes the Glacial Epoch. Further down the African coast are the Cape Verde Islands, also plainly volcanic. Marine shells imbedded in tufa bear witness to an upheaval of some recent date. Still further south is St. Helena with its huge and broken crater. It contains other evidences of volcanic action.

The Antilles are left. They rise from a more or less distinct plateau lying between North and South America. Fossil remains of South American animals which perished with Paleolithic man, found in the islands and on the adjacent northern coast, show that they once formed a connecting link between the two continents. Pleistocene times are given as the date of this condition of things. Hayti shows special evidences of metamorphic changes; but many of the other islands are also plainly volcanic, at least in part. Coral reefs along the shores, limestone formations below the elevation to a two-hundred-and-thirty-foot level, and the coral-formed Bahamas just to the north, all point, however, to a period which may have antedated volcanic action. It should be added that calcareous sand is found in the Cape Verde Islands, while limestone appears in the Madeiras, St. Helena, and Jamaica, in the latter instance overlying igneous rocks.

The above facts plainly imply that coral growths in the Atlantic were, in some instances, overwhelmed by volcanic agencies. They also go to show that at some time during the Upper Miocene period great pressure in the earth's

interior began to produce volcanic disturbances in the Atlantic region, and that these continued, apparently with increasing violence, well into the Pleistocene period. They seem to indicate that the ultimate outcome was a great and simultaneous uplift, of which evidences still remain, and that this uplift affected extensive portions of the mid-Atlantic plateau as well as the oceanic islands resting upon it. That uplift had an adequate cause. So far as its date is concerned, it appears to tally with the close of the Glacial Epoch, and the coincidence has an unquestionable meaning. That the two phenomena are connected seems clear.

Of the Pacific less is known; but enough is established to be significant in this connection. A stretch of shallow water in the Central Pacific shows a submarine plateau trending in a northwesterly and southeasterly direction, on the eastern end of which the Sandwich Islands are located. They, too, are volcanic; but they show signs of other earlier formations, coral and lava being found interstratified, and they contain indubitable evidence of a great elevation during some former age, since there are old coral reefs a hundred feet or thereabouts over sea-level, beds of coral limestone about four hundred feet above the sea, and coral sands approximately four thousand feet above tide-water. The entire area occupied by the islands is involved.

A similar plateau supports the Carolines, which also show both coral and volcanic elements, as do the Ladrones on a small plateau to the north. To the eastward another plateau supports the Marshall and Gilbert Islands, which are largely atolls. Many other oceanic islands, most of which occupy similar positions on plateaus, are found in the South Pacific. A few are mountain peaks rising, apparently, from the ocean floor.

Most of the northern Pacific is from fifteen to eighteen thousand feet in depth. The eastern part is especially uniform and free from islands; but the western is quite the contrary. Just east of Japan and the Kuriles, depths greater than thirty thousand feet are reached, and a basin averaging about eighteen thousand feet in depth stretches eastward in the Tuscarora Deep. North of the Carolines is a similar though small depression, while shallow seas with beds much higher than the submarine plateaus adjacent to them line the coast.

These plateaus, however, are studded with islands, whose plant and animal life furnishes evidence that Asia once included Japan, Formosa, the Philippines, New Guinea, Australia, and probably New Zealand. The oceanic plateaus seem to indicate an area of elevation which continued this great continental shelf to the southeast, while stretching out to meet it is another, on the western coast of Patagonia, which is variously represented. Some make it cover more than forty degrees of longitude, while others make it still greater and hold that it is a continuous part of the great general elevation containing the ocean archipelagoes. The latter view is probably the correct one because of more recent data.

According to Darwin, atolls result from subsidence. The "Challenger expedition," however, apparently disproved this theory. No evidence of a general subsidence could be found. On the contrary, evidence of a greater or less upheaval was abundant. Submarine volcanic peaks were discovered, on which deep-sea organisms producing lime and silica were common. This fact needs to be remembered in connection with the Bermudas mentioned above, since it discredits the theory of subsidence there as well as in the Pacific, where submerged limestone is not always to be attributed to the coral polyp.

The truth seems to be that deep-sea organisms build on volcanic peaks, until the range of the coral polyp is reached. He then begins his work, flourishing seaward but dying toward the center for lack of proper food. The lagoons of the atolls result, because sea-water disintegrates dead coral. The absence of the older sedimentary rocks from all these oceanic islands is significant. They are necessarily of a late formation.

A fringe of volcanoes, running northward from Cape Horn to Alaska and southward from the Aleutian Islands through Japan to New Zealand, may account, in part, for the volcanic mud and sand found near the shores of the Pacific. In the neighborhood of the oceanic islands the presence of volcanoes may account for similar mud and sand; but neither can account for the vast deposits of clay on the ocean floor. This clay has been attributed to the decomposition

of fragmentary volcanic products, since their presence can be detected over the whole floor of the ocean. Pumice, in particular, is distributed all over the ocean bed, and that, together with volcanic ashes ejected to great distances, has been credited with the volcanic materials mentioned. It is admitted, however, that beds of lava and of tufa are laid down upon the bottom of the sea, and that admission is of the utmost importance. It means something more than floating pumice as the origin of the volcanic matter involved.

Again, the borders of the Pacific constitute an earthquake belt. Japan testifies to the violence of former disturbances; Java and Sumatra contain active volcanoes, although those of Borneo are regarded as extinct; Formosa is partly volcanic, but has, like all other continental islands, a geological connection with the mainland; Australia contains evidence of a vast fissure in the earth, where the sedimentary rocks have been broken through and contorted by the igneous overflow of basalt and trap, a condition which may explain the presence of igneous rocks beneath the limestone of Jamaica; late volcanic rocks abound in New Zealand; much of the Philippines, so it is said, must have been heaved from below sea-level in comparatively recent times, while volcanic forces have admittedly been an important factor in shaping up the archipelago; the Galapagos Islands, west of Ecuador, are volcanic; and, finally, the west coast of Patagonia appears to have been shattered by some fearful volcanic uplift, seemingly post-Tertiary, which raised the shingle-covered eastern plains to their present level and left behind it, on the west, more than a thousand islands, as well as the great submarine plateau already mentioned.

Conditions in the Pacific, therefore, seem to conform and verify the conclusions reached concerning geological disturbances in the Atlantic; and it may not be entirely without a significance that the more important elevated oceanic areas of the Southern Hemisphere are approximately antipodal to what were the northern ice fields during the Glacial Epoch. If the interior of the earth is as hot as the evidences would indicate, it must be more or less mobile although not plastic. The pressure is too great to allow of the latter condition, while the heat is too great to permit solidity. Mobility is accordingly the probable condition; but if mobility is the condition, the phenomena under consideration must all be parts of a cosmic whole, and their mutual relationships should be recognized and made a part of the accepted explanations required.

One other thing should be mentioned in this connection. Submergence and re-elevation cannot be absolute terms. They must be relative. Submergence does not necessarily imply that the land sank, because it may be a case in which the sea rose to a new level and overflowed the land near and far. Re-elevation, in like manner, may imply no more than that the sea went back to its old level. In either case, the important factor is the rearrangement of the relative heights of the sea and land. Land does not sink without an adequate cause, and it cannot sink extensively, unless something else gives way upward by way of compensation. The failure to emphasize that fact constitutes a weak spot in geological reasoning and leaves geologists open to the charge of postulating things which seem highly improbable because devoid of reasonableness.

Submergence for a distance of two thousand feet, for example, when no cause for such a change of level appears to be available, cannot help taxing one's belief, if he stops to think; and yet something that was equivalent to that supposed submergence may be imperatively demanded by the evidence, which may even be taken as conclusive in individual cases. If the land and water both shift their position, the net result will be the same; but the explanation may be far more easy to accept on the grounds of probability. A flood demands such a combination, and the combination itself is entirely reasonable. But there are other points to be mentioned before summing up the case.

Of the Arctic floor little is known, though the ocean appears to be comparatively shallow. Of the Antarctic floor the same may be said. The Indian Ocean is better known. It appears to average not far from fifteen to twenty thousand feet in depth; but it shows extensive elevated areas over approximately two-thirds of its bed. Its deeper portion reaches twenty thousand feet or more, while the rest approximates fifteen thousand. The latter part follows the coasts

of Asia and Africa; for the former part is, for most of its extent, just west of Australia.

Ceylon shows unmistakable signs of successive elevations; Madagascar gives evidence of widespread and powerful subterranean action, and it appears to have suffered an extensive late elevation, seemingly post-Tertiary; the Comoro Islands near its northern extremity are volcanic, the Maldives are coral islands on submarine table mountains, probably volcanic in origin; the Laccadives appear to be similar; and the Seychelles are granitic, indicating a probable upheaval from below. The Indian Ocean therefore tallies with the others in the evidence which it has to offer.

It diminishes to approximately ten thousand feet in depth as it merges into the Antartic, which shows a slightly less elevated area, so far as now appears. The merging is approximately antipodal to British America. Volcanic islands are known to exist within the Antarctic circle, and the conclusion seems inevitable that vast portions of the ocean floor have been elevated since the beginning of the Quaternary Age and subsequent to the creation of man.

Such disturbances do not occur without a cause, and it is legitimate to search for it. An attempt to find a propelling force which would be adequate for the production of these gigantic ocean disturbances is acually demanded by the exigencies of the situation; for cosmic forces are so interrelated that no one of them can be considered by itself as if it were independent of the rest. This globe is a unit, and what happens in one place affects not only the neighborhood but also the whole. The effect may be imperceptible; but that does not destroy it, and when the conditions are right and the forces adequate a cataclysm may result.

It should now be clear that long before the end of the Ice Age volcanic disturbances began to take place in what are now the oceanic islands as well as in what are now the continental ones. The latter were then a part of the continents themselves. The former must have been much lower than they are in our time. The depleted ocean would leave some of them above water, to some extent, at least; but much of their surface may have been below tide-water even then, to say nothing of what it would be now.

It will be remembered that over thirty-six quintillian (36,505,092,000,000,000) tons of water were estimated as the loss by evaporation and precipitation, in the form of snow compacted into ice, which the ocean had sustained. Portions of two continents had been the place of deposit, and a condition of unstable equilibrium could not fail to result. The enormous added weight on the land must have been reflected in the redistribution of pressure within the earth itself, and the volcanic activities which all geologists recognize as belonging to those times would be the inevitable result.

Wherever there was a weak spot in the ocean floor, volcanic matter would be likely to break through. Wherever it did break through, the disturbance would tend to increase. Earthquakes would be common occurrences, and upward thrusts of portions of the earth's crust would follow naturally. This would gradually elevate parts of the oceanic islands and cause other readjustments. The mixture of sedimentary and igneous rocks would thus become a necessity, and conditions of the sort now found would accordingly follow. In short, the geological phenomena of the islands in question fit perfectly into the assumption that the ice cap was the exciting cause of those phenomena. It ought to have acted precisely as something did act, and the presumption is that it did so.

The time would come when the strain could no longer be borne, and when that point was reached something more than an earthquake would happen. Large areas would begin to give way upward, while corresponding areas sank downward, and as a direct result of the opening thus afforded a cataclysm would materialize. The shock of the first collapse would precipitate others, and these would continue with increasing intensity, until all available weaknesses had been utilized in the general crash. What sank would go down until the portions raised had reached a point beyond which they could not go because of a lack of proper support. A new condition of unstable equilibrium leading at once to a

reaction would then occur, and the see-saw would go on until a balance was struck.

In the meantime vast areas of the sea would be lifted bodily into the air and then hurled by their own impetus in every direction. The result would beggar description. Mighty walls of water would rush over the land, and everything would be overwhelmed. Only high mountain peaks or lofty plateaus would escape. All else would suffer a common submergence, whether it sank or not. Details will be considered in subsequent papers.

Healing

Has the Church Lost or Simply Not Used a Great Asset?

BY INQUIRER

THIS article is designed to be a large Interrogation Point, or several such points (? ? ? ?), with an exclamation point (!), and may be a period or two (. .) of definite assertion.

In *The Christian Work* of last April 2 is an editorial on "Religion and Health" in which it is stated that that journal now proposes to present frequent articles on this subject, and attention is particularly called to a two-and-a-half page, thought-compelling article, in the same issue, by the Rev. Dr. Frank N. Riale, on "The Gift of Healing."

The question of present Divine Healing is now surging to the fore, willy nilly, in a way that should make all thoughtful people sit up and take notice. A near-by neighbor has been recently visiting, several states away, and has come into inciting contact with some alleged divine-healing facts, and she has brought them to the attention of the writer. Hence interrogation points.

Two brothers by the name of Bosworth have been holding evangelistic meetings in Pittsburgh, Detroit, Minneapolis, St. Paul, and elsewhere, and the spectacular stir they have made locally seems quite to have approached the Billy Sunday dimensions, yet for some reason the secular daily press at large, so far as I have seen, have failed to notice it, although it was good "news"; but two denominational papers have referred to it, far from sympathetically, however. There is apparently a conspiracy of silence to keep facts from the public. Wherefore?

But the *National Labor Tribune* of Pittsburgh, a weekly journal now in the 49th year of its existence, seems to have some person or persons around the establishment plentifully endued with the spirit of the Galileean Carpenter, and it has reported these meetings in extenso, in all the places named. A package of eleven issues has come into the writer's hands; therefore this article.

These Bosworth brethren, so far as the great fundamental facts of the faith are concerned, seem to be utterly—liberals might say offensively—orthodox. They put first the lost state of man and redemption alone by Jesus Christ, and there have been conversions by the thousands; and then, secondarily, they exploit Divine Healing. Here is their offense. The alleged most-surprising facts that have been effected, which the Associated Press seems not to have heard of, cry to heaven or to the public for recognition and consideration—so Inquirer has come to think.

It should be said that other evangelists are coming to work along the same line, a line of work specially sponsored and to some extent pioneered by the Christian and Missionary Alliance of New York.

An unsympathetic editorial in the Pittsburgh *The United Presbyterian,* of last March 31, says: "The teaching in the so-called Bosworth revival, in Pittsburgh, was that believers have the same right to claim bodily healing that they have to claim the forgiveness of sin. This is the teaching which we hold to be heretical and pernicious. It is not justified by the Scriptures." Again: "We cannot understand how any one can be an intelligent student of the Bible and will conscientiously compare text with text so as to get a system of truth that is based upon a thorough induction of Bible utterances, and then say that free-

dom from disease and healing of disease are blessings secured to believers by the atonement which Christ made."

Interrogation points. Let us right here do some thinking and Bible study on our own account.

The two greatest facts of the universe, so far as man is experimentally concerned, are sin and salvation. It is one of the common places of religious and theologic thought that Christ's atoning salvatory work is designed to meet sin and its ravages. Atonement is commensurate with Sin, i. e. A = S. Says the Watt's hymn which all but exclusive psalm-singers rapture on Christmas, to say nothing of other occasions—

"He comes to make His blessings flow
Far as the curse is found."

This much--(not hymnologically necessarily, but theologically)— surely should be allowed without question.

Now, what are sin's resultant ravages? Why, they are both spiritual *and* physical. That goes without saying. Everybody knows that who knows anything. If, then A = S—sin including both spiritual and physical results—who has the right to expunge the physical factor from the equation? If the physical may be severed, then the spiritual ditto. No, no; that won't work. Let us sweetly say that the good U. P. Editor's teaching is "heretical and pernicious." And let us now interrogate which is "justified by the Scriptures," Editor or Evangelist.

A convict relieved the tedium of cell-confinement by counting the verses of the Bible, and he found the middle verse to be exactly Psalm 103:3, "Who forgiveth all thy iniquities, who healeth all thy diseases." That, of course, does not prove anything, but, if not specially significant, it is interesting.

The promised "Seed of the Woman," the Saviour that was to come—what of him? Let Isaiah answer: "He was wounded for our transgressions . . . and with his stripes we are healed" (53:5). Both a spiritual and physical office? And just what *did he do,* according to the historical record?

Here is the incipiency of his ministry: Immediately after his induction by baptism and temptation. (Matt. iii and iv), "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people. And his fame went throughout all Syria"—big stir, that!—"and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he *healed* them" (Matt. iv. 17, 23, 24).

He delivers his inaugural discourse as King—the Sermon on the Mount—and coming down enters upon his ministry in dead earnest. What? A leper awaits him—healed (viii. 1-4). Then follow a centurion's palsied servant—healed (viii. 5-13); Peter's fevered mother-in-law—healed (viii. 14,15); demons exorcised, and he "healed all that were sick"—wherefore? *Nota bene*—"that it might be fulfilled which was spoken by Esaias the prophet, saying *Himself took our infirmities, and bare our sicknesses*" (viii. 16, 17); Gergesene demoniacs—healed (viii. 28-32); helpless paralytic—healed (ix. 1-8); ruler's daughter dead—healed (ix. 18, 24, 25); woman with a twelve-years issue of blood—healed ix. 20-22); two blind men—healed (ix. 27-30); a dumb demoniac—healed (ix. 32, 33). "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (ix. 35). The two things, preaching and healing are inseparably conjoined.

Here is the record of only two chapters, Matt. viii and ix. Going some! I have before me a list of his miracles, 37 all told, and 26 of them are miracles of healing. The record indicates that he wrought many more which are not listed.

So much for Jesus himself. How about his disciples?

"And when he had called unto him his twelve disciples, he gave them power

against unclean spirits, to cast them out, and to *heal* all manner of sickness and all manner of diseases" (Matt. x. 1). Such was their endowment, and he sends them out with this commission: "And as ye go, preach, saying, The kingdom of heaven is at hand. *Heal* the sick, cleanse the lepers, raise the dead, cast out devils" (x. 7, 8).

Later he commissions and sends out seventy disciples "into every city and place whither he himself would come" (Lk. x. 1), instructing them "into whatsoever city ye enter . . . *heal* the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (x. 8, 9). "The seventy returned again with joy" at their success (x. 17-20).

Thus so far as the disciples are concerned, their work was preaching *and* healing, spiritual *and* physical, just the same as the Saviour's was. This conjoined and inseparable work of theirs was under one and the same commission and rests on one and the same foundation, viz., the atoning work of Christ; and now who shall say that these blessings of forgiveness are "secured to believers by the atonement which Christ has made," and that the possible blessings of "freedom from disease and healing of disease" are excluded therefrom? Hath not God joined them together, according to the record? If he has, let not Christian men put them asunder.

Let us, as evidently now should be done, reverse the good U. P. Editor: "We cannot understand how any one can be an intelligent student of the Bible and will conscientiously compare text with text so as to get a system of truth that is based upon a thorough induction of Bible utterances, and then say that freedom from disease and healing of disease are" *not* "blessings secured to believers by the atonement which Christ has made" (!)

The foregoing healing facts belonged to Christ's earthly lifetime. How about the future? The answer will be found in Christ's commission for the future conduct of his disciples. We have it in Mark xvi. 15-18, but we need quote only what pertains to the present contention. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . . In my name shall they . . . lay hands on the sick, and they shall recover." Spiritual *and* physical.

Let us see the out-working in the case of Peter. "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were *healed* every one" (Acts v. 15, 16).

And also in the case of Paul. "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them" (Acts xix. 11, 12). He comes to the island of Malta, and "the father of Publius"—who was "the chief man of the island"—"lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid hands on him, and *healed* him. So when this was done, others also, which had diseases on the island, came and were *healed*" (Acts xxviii. 8, 9).

Now, we hold no briefs for the Bosworths, but what we *are* concerned about is the question of the God-given endowment—the capital assets—of the Christian Church now. From the foregoing texts quoted, the indubitable induction is that the Gospel of the New Testament was for soul *and* body, for soul-forgiveness *and* body-healing. Healing was offered and effected on the same warrant as forgiveness. That was the Old Gospel. Isn't anything less than that "another gospel"?

"Oh, but the age of miracles is passed," we are told. Wherefore? It will be time to say that, when the Endowing Author of the commission under which the Church is to minister through the ages has expunged the healing warrant from the commission. Has He done it? Not as any one knows of. Produce the evidence. Of course if one has not the faith for divine healing, there won't be any such healing; and if there is such healing it will be in connection with those who believe in it. Christ is not dead.

"He is just the same today.
As before He went away,
The very same Jesus."

It is faith that has deceased. Miracles can still be performed by Him if faith is enough alive. He said, in connection with a case of healing too, "According to your faith be it unto you" (Matt. ix. 29).

Says Professor Shedd, speaking of post-apostolic times, "So positive and clear was the belief of the Christian Mind of this period, not only in the possibility, but the reality of supernatural agency in the course of sacred history, that men like Ambrose and Augustine did not hesitate to affirm the continuance of such agency" (Hist. of Doct. I. p. 165). Says Luther: "How often has it happened, *and still does,* that devils have been driven out in the name of Christ; also by the calling of his name, and prayer, that the sick have been healed" (Works XI. p. 1339, Ed. Walch).

Here is a paragraph from a sermon by Rev. F. F. Bosworth, as reported in the *Labor Tribune* of Feb. 10, 1921: "Healing of the body is nothing new whatever. It has always been with the church from the day of Pentecost down to this day. The great men of all denominations have believed and taught and practiced healing, namely: Justin Martyr, Irenaeus, Origen, Tertullian, Clement; Dr. Waterland, Dodwell, Dr. Marshall, Mosheim, Peden, Count Zinzendorf; John Knox, Wiseheart, Livingston, Welch, Powell, "the morning star of the Welsh Baptists"; Martin Luther and his associates, Melancthon, Richard Baxter, Kirk, Edward Irving, Ballie, Lavater, the Fenlon of Switzerland, Hugo Grotius the Dutch lawyer and lay theologian, holy Robert Bruce, Joseph Benson the famous commentator, Patrick Simpson, John Albert Bengel the commentator; Dr. Horace Bushnell, Hugh Dodge the theologian; Andrew Murray the great author; Thomas Boys of Trinity College, Cambridge, England; Rev. James McDonald, biographer; and Dr. A. B. Simpson, of whom Dr. C. I. Scofield said: 'He was the greatest man of his age.' Not only those men, but those churches with which they were affiliated (before the churches became cold and stiff), had miracles among them. The Scotch worthies taught and practiced healing, the Waldensians, the Moravians, the Huguenots, the Scotch Covenanters, the Friends, the Baptists and Methodists, and the United Brethren."

In Detroit one Major John F. Roehl, special investigator of the Board of Health, since the Board was powerless to stop the meetings, issued warnings in the papers. He was vehement in his denunciation of the "cures" reported to have been effected at the Bosworth services. Said he: "Those healers are a fake—their alleged healing is the work of fakers; the whole affair is ridiculous." The healings, if there were any, were due to "the delusion of psychopathics and the imagination of mal-developed minds."

Mr. Bosworth challenged the Major to investigate and report upon cases of persons healed, giving in each case name and residence. He promised to investigate. Slow to "come across," a representative of the *Labor Tribune* called upon him and prodded him up to fulfil his promise. "Wilt thou, or wilt thou not?" The Major wilted. "I'm through with the whole thing," he declared.

Now, cases of divine healing—miraculous healing let us say—have occurred and are occurring as claimed, or not. The question ought to be settled by a juridical and scientific determination, as it can be by a competent testimony; that shall place such cases beyond cavil. If they have not occurred, if they are fakes, let them be so certified and published to the world; if true, ditto. And right now is the time to do it. And the duty devolves upon the "unbeliever," to whom cases for investigation will no doubt be abundantly furnished with assisting facilities for the inquisition.

It should be seen that a good deal more than the fact of mere "cures" is involved in this proposed quest, which comes with the force of a challenge. *If* miraculous healings *are* now taking place, the whole Evolutionary Philosophy—New Theology and Modernism which depend upon and are outgrowths of it—will be beyond question condignly consigned to Davy Jones' junk emporium, or to some mausoleum where festoons of entwining woodbine may fittingly mark the last resting place of the demised departed.

This is straight goods. The God of evolution, if there be such a being, is an absentee God. The primordial germ with all its promise and potency, in fact the whole cosmos, is under law and has been wound up to run until it runs down, if it ever will. One of the fundamental working postulates of the evolutionary philosophy is a *denial of the intervention of the supernatural.* Says Kuenen, "So long as we allow the supernatural to intervene even in a single point, so long our view of the whole continues to be incorrect." Edwin Grant Conklin, professor of Biology in Princeton University, in his recent published lectures on "The Direction of Human Evolution," does not indeed "deny the existence of that which is symbolized by the word God," but 'he will hear nothing of the living God as an active factor in the evolution either of the world or humanity.' 'There is no place whatever in his world of thought and life for the supernaturalism' of Christianity. Before me is a clipping from *The Outlook*, in which Lymon Abbott says: "The fundamental basis of the old theology is expressed by the word supernatural. It held a sharp distinction between the natural and the supernatural, and the supernatural came to be a test of orthodoxy. . . . The New Theology denies absolutely the old assumed distinction between the natural and the supernatural."

The issue is joined, and is plain as a pikestaff. Either God *has* intervened in the Bosworth (and other) meetings, or He has not. In the *Alliance Weekly* of April 30, published at 318 W. 39th street, New York, the Rev. J. D. Williams, of St. Paul, gives a list of 21 certified testimonies of divine healing—these a few of very many—wrought there, as alleged. If God *has* thus intervened—let Messrs. Kuenen, Conklin, Abbott, and all kindred souls take notice—the evolutionary philosophy is smithereened; if He has not, the divine-healing cult is in like comminuted condition. Which?

The octogenarian Editor—(this might be his swan song)—has at his hand the equipment for the undertaking; so go to it, *The Outlook*, and determine by competent inquisition—the method mutually agreed upon and mutually satisfactory to both parties—whether the Church has lost or has been simply disusing its God-given great asset. Which? ? ? ?

P. S. It should be added that in the Bosworth meetings, so far as published reports show, the mercenary factor (so insistently at the fore in some so-called healing cults) has been entirely wanting. The Lord-Bosworth "treatments" have been like the gospel, "without money and without price."

P. S. 2. Since writing the foregoing, Mrs. Aimee Semple McPherson, the so-called "Miracle Woman," has held for nearly a month, in Denver, Colorado, an Evangelistic and healing campaign in which there were hundreds upon hundreds of apparent conversions and healings. The meetings were voluminously and sympathetically exploited by the entire daily press of the city, and people came from far and near, even from distant States, to avail themselves of the benefits anticipated. A very able writer in the *Greeley Tribune*, admits "cures," but in an eminently fair, candid, thought-compelling way, attempts to explain them all on natural grounds without the intervention of the supernatural. More than ever comes the challenge, investigate, juridically weigh evidence, and validate or invalidate the claims of alleged Divine Healing.

* * *

Young Man, Listen!

Resolve that no temptation to secure riches shall take possession of the soul if the price to be paid is the wronging of any, the oppression of the poor, or the slightest deviation from the most absolute honesty. Resolve again that no temptation shall ever lead the soul into captivity, self-indulgence, to vain and foolish amusements, to lustful gratification, to anything this world can offer that would bring the slightest taint or spot upon the whitest soul. Then, resolve once more, that, cost whatsoever it may, unhesitating obedience and unfaltering devotion to Christ, our Redeemer and Saviour shall rule our lives and control our every thought and act.—*British Mallasieu.*

Among the Congregationalists

THE unsigned editorial in our March issue by one of our Congregational Associate Editors, "Heretical Ignorance in High Places"—being strictures upon "Rev. F. M. Sheldon, secretary of the Congregationl Education Society and also of the Congregational Sunday School and Publishing Society," who illustrates among their leaders "deterioration in mental calibre as well as in doctrinal orthodoxy"—has brought to us ani-*mad*-versions that are both interesting and entertaining. They show how loving brethren of the same faith—excuse us: we will not say same faith, but of the same denomination—may regard each other. Please keep sweet, beloved brethren. Dr. Wright, we sorely lament to say, is no longer here to speak for himself.

It appears that our Presbyterian Associate Editor also had already written a communication to *The Congregationalist* upon Dr. Sheldon's articles appearing in its columns, but it was turned down, the Editor declining to allow its light to illumine the darkness of the Secretary's lucubrations. Repeated attempts rescued it from the oblivion of the editorial waste basket, and it has been sent to us to place upon our own candlestick, or rather in our electric chandelier; which we gladly do.

We have an inkling as to why Dr. Bates' communication was suppressed which, as will be seen, was a complete answer to Dr. Sheldon. Of the twenty pro-and-con letters to which he refers, twelve were "pro," endorsing Dr. Sheldon, and eight were "con," not endorsing him, but quite the contrary; i. e. to say, *The Congregationalist's* sympathies were thus apparently 60 per cent. with heterodoxy, and only 40 per cent. consented to yield to orthodoxy! We recall that about the Billy Sunday time in Boston, Professor Coe of the Union Theological Seminary and Dean Brown in Yale had articles in *The Congregationalist* in which they denuded Billy not only of his epidermis but also of his subcuticle, and they did it with such consummate neatness and despatch as almost to make the process produce pleasure instead of pain in the victim! At the instance of an honored elder in the Washington, D. C., New York Avenue Presbyterian church, who is an enviable Bible class teacher there—he early escaped the miasm of the New England unfaith atmosphere but never lost his love for the land of the Pilgrim's pride—Dr. Bates wrote a pro-Billy article for *The Congregationalist,* which the editor, true to form as we now see, turned down also. This article, "Why Ministers Want Billy Sunday," appeared in BIBLE CHAMPION, June, 1916, as Dr. Bates' first bow to the public on becoming Associate Editor of this magazine. In the procession of religious thought that courses through the Boston editorial sanctum, safe, sane, efficient, evangelistic biblico-theologics seem to be relegated a long way toward the rear, if not tagging along behind. Fifty years ago if a man was a Congregational minister, popularly the presumption was in his favor. But now — —!! There comes welling up from the depths of our sub-consciousness the memory of the old song, "Departed Days."

Far be it from us to bring a railing accusation against our beloved yet sorrowed brethren. But facts are facts. A letter has been received in this office from a Massachusetts Congregationalist which speaks of the "radically infidel articles recently written by Rev. F. M. Sheldon and published in *The Congregationalist.*" No wonder Dr. Wright says: "That such a man is the secretary of the Congregational Education Society and of the Congregational Sunday School and Publishing Society augurs ill for the future of Congregationalism." We should think as much! Another letter has been received from a Congregational layman, chairman of a New England state Committee on Evangelism. He says: "Our denomination is fast getting into the hands of liberal leaders, and I am very sorry. I have been at the head of this Committee nearly six years, and during the time there has been a very marked decline of interest in all forms of Evangelism." What are we coming to? Dear, dear brethren, for heaven's sake sit up and take notice.

Dr. Bates' Communication to "The Congregationalist," which was refused, follows on next page:

EDITOR *The Congregationalist*:

I have noted the articles on "The Study of the Bible" by F. M. Sheldon, and I note also the twenty pro-and-con letters concerning them in your issue of January 13. There is a matter relating to this brother's teaching that, in this connection, seems to demand attention.

On page 50 of that issue, to "Q. *Does Mr. Sheldon know of any straight and certain contradiction in the Bible which he can and will prove to be such, and state to be such on his honor as a gentleman?*" he answers: "Yes, indeed. If the questioner sees no contradiction in passages already referred to, a comparison of 2 Sam. 24 with 1 Chron. 21 is suggested. . . . In the former David bought *Araunah* the Jebusite's threshing floor and oxen for fifty shekels of silver; in the latter it is *Ornan* the Jebusite and the price is six hundred shekels of gold."

I am surprised, or rather I am not surprised, that Mr. Sheldon should carelessly adduce the old stock Araunah-Ornan incidents as a "discrepancy," which any one with even a tyro knowledge of the original tongues of Scripture ought to be able to solve. Let me state, both "on my honor as a gentleman" and as a careful student of the Bible, that he is utterly and absolutely wrong. Proof:—

"These are clearly accounts of the same transaction." It is a palpable mistake—which all make who allege a discrepancy here— to assume that the accounts narrate only *one* transaction, whereas they undeniably narrate two transactions.

In the first instance, 2 Sam. 24:18-25, the object of purchase was the "threshing floor"—Heb. *goren*—and "the oxen," the price being "fifty shekels of silver," or $25.09, which, as it was long before h. c. l. was invented, was probably a fair remuneration.

Goren is used in the Old Testament thirty-five times, and is translated *barn, barn floor, corn, corn floor, threshing floor, threshing place,* and *void place.* In the Greek of the Septuagint it is *alona,* which the lexicon defines as *threshing floor, a coiled snake, a bird's nest,* and *the pupil of the eye.* A small affair, evidently.

In the second instance—let us stick to the text and not read our mistakes into it—"David said to Ornan, Grant me *the place*"—Heb. *maqom*—"of this threshing floor (vs. 22). "So David gave to Ornan for *the place,* six hundred shekels of gold" (vs. 25). $4,818.

Maqom is used over four hundred times, and is translated *country, home, open, place, room, space,* and *whithersoever.* Somewhat more extensive than the pupil of the eye, a bird's nest, a coiled snake, or a threshing floor.

Fish, in his *Bible Lands Illustrated,* says: "The threshing floors are circles of smooth ground (generally elevated to catch the wind), some fifty or sixty feet in diameter" (p. 466). It is well known that the land—"the place"—which David bought of Ornan—(the name of the man is variously written in various places)—was the site of Solomon's temple. The *Chel,* or Sacred Inclosure, which contained the sacred buildings, embraced, so it is said, over four acres, while the Court of the Gentiles was over twenty-two acres, and, according to Fish, the whole temple area occupied thirty-five acres. To make two different transactions—one involving $25 and the other $4,818—to be one and the same transaction, is a feat of financeering that even a theologian ought not to be guilty of.

May I say that as I have read Mr. Sheldon's articles and answers to questions, their spirit and content have repeatedly reminded me of the attitude of the old Latin writer, *Aut inveniam discrepantiam, aut inveniam.* "I will find a discrepancy or I will make one."

And in this connection it seems to me very pertinent to add what Professor Terry, in his *Biblical Hermeneutics,* says: "Not a few of the alleged contradictions of Scripture exist only in the imagination of skeptical writers, and are to be attributed to the perverse misunderstanding of captious critics" (p. 514). And quite as pertinent are the words of Professor Willis J. Beecher, in *The Auburn Seminary Review*: "In recent books some thousands of instances are cited of alleged contradictions in the Scriptures . . . . But if you will

take up these cases one by one, according to them the same fair treatment you would demand for statements made by yourself, you will decide that in nine-tenths of them there is clearly no contradiction, and that only a small proportion of the remaining tenth presents any real difficulty."

For myself, having specialized some years in the matter of alleged discrepancies of the Bible, I am free to say that, barring the penslips of copyists, I am firm in the conviction that there is not a single apparent discrepancy in all the Bible that cannot be reasonably and satisfactorily explained.

William H. Bates.

As a postscript to the foregoing, we may refer to Professor Henry Preserved Smith's treatment of this so-called discrepancy, in his "Biblical Scholarship and Inspiration." He says, page 103, "In case of David's purchase of the field of Ornan, he [the Chronicler] finds the price a niggardly one for a prince to pay. He therefore does not hesitate (supposing that a mistake had been made) to put in a larger sum." And thus $25.09 was *raised* to $4,818 ! And this is "scholarship"! We read in the Acts of the Apostles of certain brethren that "being let go, they went to their own company." This atrocity was perpetrated when the Professor was in the Presbyterian Lane Theological Seminary at Cincinnati. He was "let go" (we prefer not to state how) from the Presbyterian fold, and is now in the Congregational church.

My Theology

In the Christian Work has been running a series of anonymous articles on the above topic, by leaders of the Church, both lay and clerical. In character and content the articles have been various. In the issue of July 30 is one which is so thoroughly in consonance with the mind, spirit, purpose, and policy of the BIBLE CHAMPION*—refreshingly so—that we are pleased to present it to our readers.*

TO say that "religion is not a creed but a life" is satisfactory as far as it goes, but it only goes half way. The fact is that religion is a correct creed translated into a correct life.

Something must be believed; for "as a man thinketh in his heart (*i. e.*, as he really believes) so is he."

A grocer who does not believe that it takes sixteen ounces to make a pound is a good grocer to steer clear of. A politician who has no clear convictions as to the underlying principles of government is a good candidate not to vote for. A church member whose mind is not made up as to the vital postulates of Christianity is a good "professor" for the church to get rid of unless it wants to be scandalized. And, by the same token, a minister who cannot lay his hand on the things which are nominated in his ordination vow and say *Credo* ought not to "stand upon the ceremony of his going, but to go at once," if he would have a shred of reputation for common honesty; because by the simplest canons of ethics a man who is wilfully and deliberately false to the obligations of his position is a dishonest man.

In my early ministry I posed proudly as a liberal. There was a group of us, young Sinn Feiners, who left the seminary with that feather in our caps. To our mind it made no difference what anybody believed, so long as he behaved himself and kept out of jail. This one thing we ourselves did, we kept abreast of the *zeitgeist*. The old-time religion was old—that was enough to condemn it. We were always ready to sing with a gusto, "Ring out the old, ring in the new," but we soft-pedalled when we came to the line, "Ring out the false, ring in the true." We were for lightening the ship of its tackling, for throwing out everything that gave evidence of ancient use, regardless of the danger of "throwing out the baby with the bath-water." In brief, we were "progressive."

There never was a joy-ride like ours. What sport we had with the old fogies who came lumbering after us in tin lizzies! The cross-road signs, "Stop, Look and Listen," were a mere blur on the horizon as we swept by.

So it came to pass that one memorable day I awoke to the fact that I had

landed in a trackless desert. It was impossible to fool myself any longer. Standing up and facing my *ka,* as an Egyptian would say, I discovered that I was simply without God and without hope—and I was booked to preach twice the next Sunday! What was to be done? One of two things: I must go on regardless of consequence or go back to the crossing and get right with God. I went back, and the next time I faced a congregation I had no alternative but to preach the Word from the foot of the Cross!

That is how I came by my creed. It is a very simple one. The sum total of it is expressed in two words—Christ and the Bible; that is, the Incarnate and the written Word of God.

One day, twenty-odd years ago, Mr. Moody laid both his hands on my shoulders and looking me squarely in the eyes said: "There are only two things in the world worth preaching—the Blood and the Book." Was it because he hewed to that particular line that his ministry was so abundantly blest? And would doves come flocking to our windows, also, if we proclaimed the Blood and the Book and nothing else?

The best picture of Jesus that I know is one that came to me in the dark when I was groping for truth like a blind man feeling his way along a wall; it was the picture of Him standing in the Synagogue at Nazareth with the Book in His hand (see Luke 4). And somehow I cannot help feeling that the Book which was good enough for Jesus ought to be good enough for those who profess to follow Him.

The other day in rummaging through an old book-case I came upon a dog-eared arithmetic that called up no end of memories. On its fly-leaf was written, "——— ———, his book." On the fly-leaf of every Bible is a like inscription, "Jesus Christ, His book." And the best *apologia* for the Book is in the fact furnished by His claim of personal proprietorship and approval. Christ knew His Bible by heart; He loved it, believed it, preached it, practiced it, and prescribed it for His disciples as their fountain of eternal life. N. B.—*He never breathed a word or syllable against it.* On the contrary and singularly. He put His official imprimatur on those very portions which are most vigorously derided and scoffed at by the liberals of our time.

Did Jesus know that Jonah in the whale's belly was "a myth," as they say? Here is a dilemma: He either knew or He did not know it. If it's a fact and He knew it and did not say so He was not an honest man. If it's a fact and He did not know He was not as wise as those who do. And in either case it is obvious that he would not be competent to guide you and me in the way of truth and righteousness.

In that dilemma I was caught, forty-odd years ago, like a heedless traveler in a sinking bog. What could I do? There was one alternative and only one: I must either renounce Christ or take Him at His word. I chose the latter course, and never for a moment in all these years have I had occasion to regret it.

My theology, therefore, is in two words—*Christ and the Bible;* Christ as the Incarnate Word, and the Bible as the written Word; in these two words we have a complete revelation of God.

It goes without saying that a man cannot believe in the Bible without believing in Christ; but *vice versa*—what about that? It is no uncommon thing to hear men scoff at the Bible and yet profess to have faith in Christ. It is not for me to pass judgment on the heart of any, but I confess to a great puzzlement at this point. The logic of such a position is beyond my comprehension. For—the Bible being put aside—where is *the evidence* that Christ was what He claimed to be? Absolutely nowhere! "Oh, yes," says the anti-biblical professor, "in my inner consciousness." But what's your inner consciousness to me or to any other sinner in quest of eternal life? If you as an ambassador of Christ have no better authority for your message than your own *ipse dixit,* founded on a claim of personal experience, you might as well give up preaching and take to beating the air. For it is simply unthinkable that any rational being should accept your inner consciousness as his court of final appeal for the settlement of problems in which are involved the issues of eternal life.

But if behind your personal experience you can put the authority of a *Thus*

saith the Lord, who then can resist it? Therefore "preach the Word" and win souls—or cast your net on the other side of the ship and get a water-haul.

Is this why three out of every four ministers in our country preached all last year without enrolling a single convert to show for it?

Do I mean to say, then, that Christ and the Bible stand or fall together? Not at all. Who said anything about falling? They *stand* together. And what God hath so obviously joined in the services of His Kingdom let no presumptuous man put asunder. If anybody thinks the Scriptures are played out, let him read Isaiah 40:6-8. The pathway of history has been illuminated with bonfires of Bibles for centuries; yet the Bible is the best seller in the book markets of the world to-day.

As for me, therefore, the Incarnate Word, supported by the divine and infallible authority of the written Word, furnishes not only the *irreducible minimum,* but the *uttermost maximum* of Christian theology. We search the Scriptures becasue these are they which testify of Christ; and, having discovered in the Scriptures, *and nowhere else,* what Christ claimed to be, viz., the only begotten and co-equal Son of the Father, we receive that claim with heart and conscience at its face value, and straightway He becomes our Saviour and we live through Him.

What more is there to theology? Nothing! All things worth while in earth and heaven come trooping after those two words. For if Christ, the Incarnate Word, is what He claims to be, He is able to save unto the uttermost all who come unto Him; and if the Bible, the written Word, is what it claims to be, viz., a God-breathed statement as to Christ, then the Church—as the great, living organism through which God is working by the power of His Spirit for the setting up of a kingdom of truth and righteousness in this world of ours—is so secure and so certain of ultimate success that the flaming gates of hell shall not prevail against it.

We are saved by faith; but there is a vital difference between faith and credulity. The latter, being "broad" and "liberal," rests on hearsay; while the former, being "narrow" and "conservative," is substantial and evidential (Hebrew 11:1). The preacher who stands up to say, "I am Sir Oracle, and when I ope my lips let no dog bark," must not complain if thoughtful hearers smile and lift their eyebrows at him; but one who comes into the presence of his congregation like Isaiah from the Mount of Vision, with a *Thus saith the Lord* to back his message, may be confident of success. For so it is written, "My word (*not yours*), saith the Lord, shall not return unto Me void, but it shall accomplish that which I please and prosper in the things whereto I sent it."

APOSTOLIC BELIEF

The Christianity of the apostles was a rich and full and vital thing. It had at its heart a tremendous belief in certain acts of God. It declared that in the person of Jesus of Nazareth, God, the eternal God, entered human life. It declared that in the cross of Jesus God dealt with human sin and delivered men from its bondage; it declared that in the resurrection of Jesus, God triumphed over sin and death, and demonstrated His supremacy and sovereignty; it declared that through the Spirit of the living Christ, God was with His people always, to help and succor and save them. . . . But we have reduced it and impoverished it and whittled it away. The comrade Jesus, the peasant preacher who has certain wonderful words to His credit, who is the subject of so much of our speech in these days, is but the palest shade of the atoning, risen, glorified Son of God of whom the New Testament apostles speak. What wonder we do not exercise the apostolic power! The fact is, we can never possess an exultant and triumphant faith with an attenuated and impoverished creed. And that has been the secret of our trouble—we have thinned and refined away our creed, and reduced it to a poor minimum, and there has been no power in it to generate faith. There has been nothing in it to kindle enthusiasm and passion and zeal. Our scanty and exiguous belief has found its logical result in a feeble faith. It is back to the great apostolic belief—that God was in Christ—that we must come, if we want to exercise apostolic power.—*J. D. Jones, D.D.*

Romanism and History

BY S. E. TABB.

IN Romanism's contact with Protestantism—perhaps conflict would be a better word than contact, for such are the essentially antagonistic differences between the two that they are necessarily oppugnant—often the Romanist perforce takes an apologetic, defensive attitude, when he is not aggressively belligerent. Especially is this so in connection with the question of *liberty*.

Romanism is monarchy: Protestantism is democracy. Romanism demands individual subservience: Protestantism stands for the independence of the individual. Romanism means bondage: Protestantism means freedom. Romanism spells government by kings and nobles, writ large, the Pope being supreme and lord of all, the priests—the spiritual nobility—carrying out his will in abject administration: Protestantism spells government of the people, by the people, for the people.

Romanism has a past, recorded in cold stereotype, which all may read who will. In its efforts in this country to pose as the friend and advocate of liberty, it treats history with astonishing and audacious disregard of facts.

We have been moved to these reflections by the following quotation from Cardinal Gibbons' discourse entitled

CHURCH AND STATE.

"The great bulwark of English liberty is the famous Magna Charta. It is the basis not only of British but also of American constitutional freedom. Among other blessings contained in this instrument it establishes trial by jury and the rights of habeas corpus and provides that there shall be no taxation without representation.

"Who were the framers of this memorable charter? Archbishop Langton, of Canterbury, and the Catholic barons of England. On the plains of Runnymede in 1215 they compelled King John to sign that paper, which was the death blow to his arbitrary powers and the cornerstone of constitutional government."

True, so far; and that sounds well for the Catholic. It is supposed to be fitting for Protestants to look admiringly on with glad acclaim. But this event occurred 268 years before Luther was born, and who were there, anyway, to act upon the stage of history except Catholics!

The descendants of Martin Luther and the Protestant Reformation do indeed glory in Magna Charta, for they see embodied in it the pure principles of Protestantism, the elements of government which Protestantism begets and evermore promotes; but when Romanism seeks to crown itself with glory, honor, and immortality therefor, the intelligent reader of history knows that it is fabricating a fake diadem whose gems are snide and whose jewels should blush even before the cheap tawdry wares of a five-and-ten-cent store.

In the Cardinal's recounting of this event he deliberately perpetrates the logical crime, or comes perilously near it, known as *suppressio veri*—suppression of the truth. Why did he not go on and give the subsequent immediately connected facts that are indispensable to a right understanding of the case? We recall the old Latin maxim: *Suppressio veri, suggestio falsi*—A suppression of the truth is the suggestion of a falsehood. Let us have the truth.

KING JOHN.

Who is this King John, whose reign began 1199 A. D. and continued seventeen years?

J. R. Green, in his "A Short History of the English People," quotes "Foul as is hell, itself is defiled by the fouler presence of John," and adds: "The terrible verdict of the king's contemporaries has passed into the sober judgment of history" (p. 122). Further: "In his inner soul John was the worst outcome of the Angevins. He united into one mass of wickedness their insolence, their selfishness, their unbridled lust, their cruelty and tyranny, their shamelessness, their superstition, their cynical indifference to honor and truth" (Ibid). And Dickens,

in his "A Child's History of England," says: "I doubt whether the crown could possibly have been put upon the head of a meaner coward or a more detestable villain, if England had been searched from end to end to find him out" (p. 112).

The headstrong John, in his reckless ambitions, came into conflict with Church and Pope, and with this result: "On the 15th day of May, 1213, he knelt before the Pope's legate Pandulf, surrendered his kingdom to the Roman See, took it back again as a tributary vassal, swore fealty and did liege homage to the Pope" (Green, p. 125). England was thrilled with a sense of national shame such as she had never felt before. The whole country is said to have murmured: "He has become the Pope's man; he has forfeited the very name of king; from a free man he has degraded himself into a serf."

ARCHBISHOP LANGTON.

And who is Archbishop Langton? Stephen Langton was born, probably in Yorkshire, about 1150, was educated in the University of Paris, and there formed a friendship with Lothario Conto, who became Pope Innocent III, in 1198.

Two men were factionally elected to the Archbishopric of Canterbury. The rival claimants hastened to appeal to Rome. Innocent III quashed both the contested elections and commanded the monks who appeared before him to elect in his presence Stephen Langton; and thus the friend of student days became Archbishop of Canterbury and Primate of all England. Says Green: "Personally a better choice could not have been made, for Stephen was a man who by sheer weight of learning and holiness of life had risen to the dignity of Cardinal, and whose after career placed him in the front rank of English patriots" (Ibid, p. 123).

MAGNA CHARTA.

The while, the infamous tyrannies and ruthless exactions of King John—"the Pope's man"—were imposing burdens upon the people that could be endured no longer. The barons rose, led by the endeared and trusted patriot, Archbishop Langton, united in a definite claim of liberty and law, and on the island of Runnymede in the Thames, June 15, 1215, wrung from the king the Great Charter, "the basis not only of British but also of American constitutional freedom."

ADDITIONAL HISTORY.

What next? Shall we lift the curtain of the historical stage and disclose a tableau that this hierarch and indeed every Romanist doubtless wishes might be forever concealed? Well may its spectral ghastliness make their tongues cleave to the roof of their mouths in silence when they would speak of Magna Charta.

Had the wily Baltimore prelate gone on, he would, or should have said:

1. That Innocent III at once by edict annulled the Great Charter!
2. That he absolved King John from his share in the enactment and released him from the obligation of keeping the solemn oath he had made to his subjects!!
3. That he suspended the Archbishop and Primate, Stephen Langton, from the exercise of his office!!!
4. That he excommunicated the barons!!!!
5. That he laid the kingdom of England under an interdict cutting off the people from all religious privileges except baptism!!!!!

An object lesson on Romanism and History! Such is Rome's part in erecting "the great bulwark of English liberty." Does any one need to be told that such treatment of history as the crafty Cardinal has given is both dishonorable and dishonest?

It may not be amiss to add that in these days any Romanist rereadings of history should be closely scrutinized, and that their representations of any issue as between Romanism and Protestantism, on general principles should, off hand, be subjected to heavy discount.

* * *

When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evident to my mind that its cause is a bad one. —*Benjamin Franklin.*

The Potency of the Square Deal

BY M. W. HERBERTUS

THERE was once a farmer's boy who had a love for machinery. And he fain would be a machinist; but it was no easy thing for him to accomplish. Within him, however, there dwelt the thing called dogged persistency, and he stuck to his plan and obtained a job. Verily, patience and perseverance will carry a snail to Jerusalem, as the boy said in the kissing game, when he persevered and arrived. So did the farmer's boy, though it was not the sort of job he wanted.

No matter. He did his work and did it well. Meanwhile he schemed to go on and be a machinist. He kept his eyes open and also his ears, and he gave every one with whom he came in contact a square deal. And he made friends and kept them. He also kept his mouth shut and waited.

And he began to use his evenings along the line of his ambition, experimenting in one way and another with scraps from the shop. But he did not negelct his work; for he was determined to stand by his guns on the square deal issue and do the fair thing by his employers.

And he had a vision. And in his vision he saw a new type of engine, and the vision became an obsession. And he could hardly sleep for thinking of that engine, so he went to work to realize his vision and make such an engine. And he hastened home after his day's toil and ate in haste and hurried to his shop and worked at his idea and experimented, until he was fairly driven to go to bed by the necessity of sleep.

And his wife became worried. He seemed like one possessed. And, verily, he was possessed; for he simply had to find out how to make that engine, and it must be a good one and observe the law of a square deal. And at last he got a result that promised ultimate success. Now, he became even more possessed; for he worked like a fiend night after night, and his work began to get better and better results. And he got confidence to try his engine.

So on a Saturday afternoon he opened the doors of his barn or shop, and out of it came an old buggy in which he sat with his wife; for the engine was on the job and was chugging merrily. All seemed well. And then the engine went on strike, and he never had any use for strikes afterward. It simply would not go and he could not make it. So he dragged the thing back into the barn, while the neighbors made merry at his expense.

Did he give up? Not much! His fighting blood was up, and he went to it again with a will. And he worked with diligence yet another week, so that on Saturday there might be another chance for some one to laugh, either himself or his neighbors. And his wife had confidence in him and sat yet again by his side when the barn doors were open. And they sallied forth. And the neighbors wore a broad grin and waited for the chugging to cease. But it ceased not, and the benzine buggy not only went but came. And he was the one who grinned.

Now this engine had been built of scraps; for he had nought else to use and could not afford to buy. But his vision grew, and he felt that he could do a lot better with proper materials. And he told his troubles to the night-lunch man, with whom he had taken a bite at midnight when he ceased his labors. And the man had sympathy for him and also a belief in him. And he said to himself: "Go to, now,—why not help this man? Behold I have a few dollars laid away in a safe place, and I can trust him to make good." And so it was that the farmer's boy got his start on his first real engine.

And he worked now with confidence and with joy; for his vision already included the idea that his engine would one day be a boon to mankind. And it was; for did it not help to win the great war by saving many lives? Verily, it did and then some, and the Germans found it no joke even if others had so regarded it. He, at least, always took it seriously, and it rewarded him accordingly.

And the new engine took shape. And the lunch man's interest grew. And at its trial it did so well that the idea was born of challenging the acknowledged supremacy of the steam horseless carriage. And in secret they tried the thing

out, until they knew all its capers and could get it to do their will. And so it was entered to race with the champion.

And the crowd at the fair looked on it with contempt and bet their money on the wrong horse. They also scoffed and jeered and had much merriment—before the race. And when the race was on, they prepared to enjoy the defeat of the upstart who had dared compete with the steamer. And the steamer was off with a snort. And the benzine buggy snorted also and kept on snorting. It likewise kept close behind the steamer. And when the race was nearly over it "accidentally" got by and came in ahead.

And the crowd was wild. Some were mad as hornets, and some were pleased at the performance. And the second race was on. And the suspense was great. Now, the first race had been somewhat foxy; for the machine had not been let out to the limit, so that no one knew just what it could do. This time they found out and made a great discovery; for it simply played with the steamer and did it up to the king's taste. And a great silence fell on the assembly as they beheld the benzine buggy do itself proud.

And when it was over the lunch man remarked to the farmer's boy that he was satisfied and that the few hundreds need not be returned. And there be those who believe that he had indulged the champions of the steamer in their mad desire to bet odds on their choice and had profited thereby; but it is not definitely stated in the records, and one must be charitable.

And the money kings made haste to become the friends of the machinist; but his ideas of the square deal included the public, and they therefore classed him as a fool and had him graduate from all the degrees of folly. And he returned the compliment by fooling them in each of the said degrees and then some by way of good measure. And they tried to get his men when he had begun in a small way and was up against it for money. But the men stayed with him; for a square deal was theirs, and they knew it.

And he prospered until he was handling millions. And the war came on. And he did his bit and got snarled up in consequence. And he needed money. And Wall Street saw its chance. And Wall street classed him as a pacifist but knew not that he was a deterimned fighter and one who knew not the meaning of surrender. And so the money kings sent their messenger to him and got the surprise of their lives; for he not only turned them down but proceeded to liquify his assets and raise millions almost over night.

And he not only weathered the storm but also learned how to save some millions a month in new economies and new methods of procedure. And his men were loyal to him through it all, trusting him for a square deal. And the public fell over itself to buy his automobile, because they had learned to trust him also and likewise his machine. And the name of the man is likewise the name of a place where men cross a river.

* * *

THE CROSS

The Cross of Jesus stands for the protection of innocence and honesty. He came to impose it between the suffering and them who cause suffering. He waits as the avenger of the cruel, for He says it were better that a millstone were hanged about the neck of them who offend (entrap) one of the little ones, that he be drowned in the depths of the sea. In making the atonement, he stood between the sinner and the cross; now the blood-red cross is the instrument of vengence, divine execution. No one can injure God's children and escape retribution. "As ye did it unto the least of these, my brethren, ye did it unto Me." A slave was compelled to stand and witness the cruel flogging of one of her children: every stroke that cut the child's flesh entered more deeply into her heart. No afflicting of pain in the life of one of God's children escapes inflicting of a deeper pain in his heart. "I will repay," saith the Lord. "Vengeance is Mine." But, God uses human means to execute divine wrath. Truly He is Almighty, but we are His arms, His hands and His feet.—*Pacific Advocate.*

The Sanctuary

Revival

BY REV. WILLIAM H. BATES, D.D., GREELEY, COLORADO.

**Wilt Thou not revive us again that Thy people may rejoice in Thee?
Show us Thy mercy, O Lord, and grant us Thy salvation.
I will hear what God the Lord will speak; for He will speak peace unto his people, and His saints; but let them not turn again to folly—Ps. 85:6, 7, 8.**

WHO was the author of this psalm or what was the occasion upon which it was composed, cannot now be determined. There are some things, however, that are plain upon the face of it.

It is plain that the condition of things then existing was not what it should be. Indeed so far was it from what it should be, for the worse, as to cause great sadness of heart and an earnest, intense longing for something better. It is plain, too, that similar deplorable circumstances had existed at some—perhaps long previous—time in the history of the Jewish community.

The psalmist, looking back, sees that those former circumstances gave way to circumstances of blessedness, through the favor of God. "Lord, thou *hast* been favorable unto Thy land; Thou *hast* brought back the captivity of Jacob. Thou *hast* forgiven the iniquity of Thy people; Thou *hast* covered all their sin. Thou *hast* taken away all Thy wrath; Thou *hast* turned Thyself from the fierceness of Thine anger." Upon the foundation of that early grace, upon the fact of what God had done, he now raises the confident prayer. And his prayer is both negative and positive, both for the aversion of evil and the bestowment of good. "Turn us, O God of our salvation, and cause Thine anger toward us to cease. Wilt Thou be angry forever? wilt Thou draw out Thine anger to all generations?" So much for the negative. Then he pleads for blessing: "Wilt Thou not revive us again, that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation."

You see the energy and intensity of his supplication. He means business. He does not regard his prayer as simply so many words—"mouthfuls of spoken wind"—projected at nothing. He is talking to a veritable being, to the God who has given grace before. Not a single fibre of his faith relaxes into weakness. There is great need now. He expects his prayer will be answered. He puts himself into an audient attitude: "I will hear what God the Lord will speak;" and as he listens he rises to assurance of faith: "for He will speak peace unto His people; but let them not turn again to folly." The rest of the psalm I need not unfold.

I. Let us look first, at the thing asked of God—A REVIVAL. What is it?

The word, from *vivere,* to live, and *re,* again, means *live again.* A revival is a causing to live again. There is implied a previous life, or a life already existing, but in a low state, a state of languor or feebleness. There must be, or must have been, life to start with, for a thing cannot be said to be again that never has been. The idea of the word iteslf is demanded by the supplication in the text. The blessing asked for terminates, if not exclusively at least principally, upon those who pray. "Lord, wilt Thou not revive *us*"—us who have life, or who have had it, it being now in a state of suspended animation—"again."

To give life where none has existed before, as in the conversion of a sinner, though usually called a revival, is hardly that; rather a *vival,* if I may coin a word, i. e., simply a causing to live, instead of a *re*vival, causing to live again.

When an individual or a church is revived, there is a bringing up from this low state of languor and feebleness, a bringing up from coldness and faithlessness and idleness, to the normal condition of Christian life and activity. There is a renewal of the first love. There is an arousing to a sense of sin because of short-comings and unfaithfulness, and a repentance of the sin and a beginning of new obedience to God.

Oh, is it not sad that Christians—that you and I, my brother—should ever get back to the world that we must return to our *first love,* the love that we

had when we were young converts? How much better had we gone on, growing in grace and having our love bounding through our veins. Instead we inquiringly and mourningly sing:

"Where is the blessedness I knew When first I saw the Lord?
Where is the soul-refreshing view Of Jesus and His word?
What peaceful hours I once enjoyed; How sweet their memory still!
But they have left an aching void, The world can never fill."

How much better had we gone on, faithful in Christian activity, doing righteously, instead of having to repent of our *Christian sins,* if I may be allowed such an expression. To have to repent of sins as sinners do is sad enough, but to have to repent of Christian sins,—how sad is that!

Some one has said that it is a disgrace to need a revival. Well, that is so; for what declensions and backslidings and sin are implied in that! But poor human nature being what it is, even partially sanctified human nature being constantly prone to neglect duty and wander from God, when found in that state there should be the strongest desire and the mightiest endeavor made to get out of it.

'There will be a revival of true penitence for sin; of faith; of sympathy for perishing men; of zeal for God's glory. There will be a revival of the spirit of prayer. There will be an increase of brotherly love. Christian hearts will come closer together; if they have been alienated, reconciliations will be effected; stumbling blocks will be taken out of the way; and all hearts that have in them the love of Christ will sweetly mingle as kindred drops of water. As all are drawn nearer to Christ the great moral magnet, they will be drawn nearer to each other. They are now moving along the radii of a circle toward its center, and the closer they approach to *that,* the closer they approach to each other. There will be a deeper humility felt and manifested,—that grace which is the foundation of all other graces, or rather the soil out of which they grow. Meekness and gentleness, charity and godliness will be revived. To all the graces there will be imparted a new vitality. This really constitutes a revival of religion, whether any sinners are converted or not.'

But, happily for sinners, this is not all, for when God revives His people a new life is brought to sinners, which they may have. When God has restored to His people the joys of His salvation, then, according to Psalm 51, sinners will be converted to Him. Says the psalmist: "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto Thee." This aspect of the case is generally in mind when a revival is spoken of. But this always comes, as Scripture and the whole history of the church show, through a revival of God's people first.

II. It will be observed that the prayer in the text for a revival, grows out of a feeling of need. Let us inquire, secondly, WHEN IS A REVIVAL NEEDED?

This is a question very easily answered. Plainly, a revival is needed when the Christian life of an individual or of a church is in a languid, feeble state; not only so, but when it does not come up to the full measure of activity and manifestation that it ought to reach, and that God designs it to reach. But let us be more specific.

1. *A revival is needed when religion has come to be a matter of form.*

It is very easy for the spirit to depart, leaving religious services a mere performance. It is easy to become hearers of the Word only, not doers. The forms of religion may be gone through with and an outward respect shown to God when the heart is in a measure or utterly wanting . When religious duties are not done with genuine and adequate religious interest, when religious form is not filled with religious life, a revival is needed.

2. *A revival is needed when Christian living does not accord with Christian profession.*

Christ has enjoined upon all his disciples a public confession of Him. If we do not confess Him before men, He will not confess us before the Father and the holy angels. And this confession is not once for all, but is a life-long matter. We are to show by all our life that we are His. We take His word for our

guide. We take upon ourselves before men Christian obligations. We cannot do too much of this, for in our definings and specifying we cannot go beyond the pattern set before us in the Word of God.

Now, when living does not accord with profession, when obligation sits lightly, when there is little or no endeavor or when there is any lack of endeavor to square the life according to the divine rule, the spiritual life is in a feeble, dying state, and a revival is needed.

3. *A revival is needed when there is a want of brotherly love and Christian confidence among professors of religion.*

'When Christians have sunk down into a low and back-slidden state they neither have, nor ought to have, nor is there reason to have the same love and confidence toward each other as when they are all alive and active and living holy lives. The love of benevolence may be the same, but not the love of complacency. God loves all men with the love of benevolence, but He does not feel the love of complacency toward any but those who live holy lives. Christians do not and cannot love each other with the love of complacency, only in proportion to their holiness. If Christian love is the love of the image of Christ in his people, then it never can be exercised only when that image really or apparently exists, or is supposed to exist. It is in vain to call on Christians to love one another with the love of complacency, as Christians, when they are sunk down in stupidity. They see nothing in each other to produce this love. It is next to impossible that they should feel otherwise toward each other than they do toward sinners. Merely knowing that they belong to the church, or seeing them occasionally at the communion table, will not produce Christian love unless they see the image of Christ.' When that image is wanting or is faint, there is an accompanying want of brotherly love and Christian confidence, and a revival is needed to reproduce them.

4. *A revival is needed when there are dissensions and jealousies and carping criticisms and evil speakings among professors of religion.*

These things are not from the spirit of Christ. They show that Christians have got far, very far, from God. Religion cannot prosper in an individual heart, or in a church, with such things in it; and nothing can put an end to them like a revival.

5. *A revival is needed when there is a spirit of worldliness in the heart, and in the church.*

Worldliness is hostile to religion. Says Scripture, "He that will be a friend of the world is the enemy of God." If there is any difference between the church and the world, between Christians and non-Christians, that distinction should be made to appear. When a Christian does not give Christ the chief place in his heart; when his occupation, either in kind or degree, damages his religion; when his conversation and his conduct show that he is a lover of pleasure more than of God, and that he cares more for things of the world than for things of salvation,—when such is, or when such to any extent is, the condition of an individual or a church, a revival is needed. Christ will have His own exalted place in a heart or in a sanctuary, and if He cannot have it He will withdraw His life-giving presence. To expel the death-bringing spirit of worldliness, a revival is needed.

6. *A revival is needed to wipe away the reproach which covers the church that needs reviving, and to restore religion to the place it ought to have in public estimation.*

Without a revival, this reproach will cover the church more and more, until it is overwhelmed with universal contempt. Other things may be done, and the aspects of society may be changed in some respects, but no real good will be done without a revival of religion.

Says another: "Splendid new houses of worship may be erected, the seats lined with damask, costly pulpits constructed, magnificent organs put up, and everything of that kind to make a show and a dash, and in that way a sort of respect for religion procured among the wicked, but it does no good in reality. It rather does hurt. It misleads them as to the real nature of religion, and so far from converting them, it carries them farther and farther away from salvation.

Look wherever they have surrounded the altar of Christianity with splendor, and you will find that the impression produced is contrary to the true nature of religion. There must be a waking up of energy on the part of Christians, and an outpouring of the Spirit of God, or the world will laugh at the church." Then a revival is needed.

7. A revival is needed to avert the judgment of God and save from annihilation.

When an individual is far away from God, if divine goodness fails to win him back, divine judgments come. So with a church. How often God visited the Jewish people with judgments because they would not repent and be revived at the call of His prophets. Says one: "How often have we seen churches, and even whole denominations, cursed with a curse because they would not wake up and seek the Lord, and pray, 'Wilt thou not revive us again, that Thy people may rejoice in Thee?'"

A curse will rest upon a church that rejects the fundamentals, the saving essentials, of the faith. Reformation cannot be substituted for regeneration. Social construction cannot take the place of Holy Spirit reconstruction. A message of ethics only, will inevitably produce spiritual declension. Nothing but a genuine revival can save a church that is declining, from annihilation. If it goes on that way, ministering "another gospel," it ought to be annihilated. It has no right to exist. If the light goes out on the candlesticks, the Lord will remove the candlestick out of its place.

A good old Baptist clergyman said, "We have had a glorious revival in our church." "How is that?" asked one who had not heard of it. "Why," said he, "we have just cut off more than fifty members." The life that had been carrying that mass of death, was certainly much more free and able to act and manifest itself, and there was, negatively at least, a revival.

Said Bishop Whipple, of Minnesota, at a missionary meeting in Christ's Church, Cincinnati: "We have managed our churches so that they have become mere Sunday club-houses." There is evidently too much truth in that; but I doubt if the rest of us are so much better than our Episcopal brethren that we can afford to throw many stones at them. If the Sunday clubhouse in all the denominations, and the dead branches of the bodies, should be cut off, while there might be some denominational damaging, no harm would be done to the cause of Christ. In the downward course, a revival is needed to avert the judgments of God and save from annihilation.

8. A revival is needed when sinners are careless and thoughtless, and going unconcernedly down the road to perdition.

Said some one, "It is as much the duty of a church to awake as it is of a fireman to awake when a fire breaks out in the night in a great city. A church ought to save from the fires of hell the exposed ones that come under its influence. Sleep! Should the fireman sleep and let the whole city burn down—what would be thought of such a fireman? And yet their guilt would not compare with the guilt of those professed followers of Christ who sleep while sinners around them are sinking into an undone eternity."

A minister was talking with a young man to lead him to repentance, urging upon him God's love, and also giving him faithful warning to escape from eternal death. He evidently cared not for the first, but the second touched him. Said he, "I know you preach that, and I know it is in the Bible; but members of the church don't believe it. There is my mother, a member of the church, and is she not a good Christian woman? Surely, if she thought that I, her only son, were on the road to hell, she would say something to me about it, and try to save me. And there is my sister, a member of the church, and she loves me more than any one else in the world; if she thought I was in the way to be lost, she would do everything she could to rescue me."

Oh, when these fearful truths that Christ's love could not keep out of sight, truth's upon which all our salvation proceeds, fall upon the minds of Christians and sinners alike without impression, there is great need of a revival. If sensitiveness to them be so wanting in the Christian that they stir him not to labors

of rescue, what shall become of the careless and thoughtless sinner? For his sake, oh, how a revival is needed.

III. It will be observed, thirdly, that while the prayer in the text for revival grows out of a feeling of need, GOD IS THE ONE APPEALED TO, TO GRANT IT.

"Lord, wilt *Thou* not revive us again?" Such was the appeal of Habakkuk (iii. 2): "O Lord revive *Thy* work in the midst of the years, in the midst of the years make known; in wrath remember mercy." A true revival is from God. That kind of revival I believe in with all my heart; any other kind I do not believe in at all. I have no faith in revivals that are *got up,* but I have great faith in revivals that are *got down,*— got down from God out of heaven. An individual Christian or a church may, by excitation, be aroused into a semblance of life, but if the life-giving power of God be not there, the life is only in semblance. A dead sinner may be galvanized into a species of Christan activity by revival machinery, but if that activity be not the result of a divinely imparted life, it ceases as soon as the mechanically generated spiritual electricity is exhausted. While human instrumentality plays an important part—why, right here in the text, we have man, the visible party, praying, and God, the invisible party, reviving—while human instrumentality plays an important and often very conspicuous part in revivings, the true and actually reviving power is God, and God alone.

IV. Such was the psalmist's prayer. There has already been some intimation as to the ground upon which it rises. THAT GROUND IS GOD'S FORMER BESTOWMENT OF GRACE.

There cannot be given any more solid foundation for a prayer in which it is desired that God should do something, than to appeal to what He *has already done,* inasmuch as, just because He is the unchangeable God, those deeds which proceed from the necessity of his being partake of a prophetic character. If He has been favorable to His land, must He not, by a necessity of His nature since he is unchangeable, under the same circumstances be favorable again? If He has revived His work, do you not see that by a necessity of His nature He must do so again, circumstances again being equal?

I thoroughly believe in God's sovereignty in this matter, but I believe it to be a sovereignty of love, not of wrath; a sovereignty of giving, not of withholding; a sovereignty of freely bestowing blessing, not of covetously restraining it. Do not the Scriptures represent Him as waiting to be gracious? and do not instincts in our hearts compel us to believe that in His fatherly nature He is full of graciousness? Do not the Scriptures represent Him as being much more ready to give the Holy Suirit to them that ask Him than earthly parents are to give good gifts to their children? (Luke xi. 11; Matt. vii. 11). As we see His infinite love overflowing to the world in the gift of Christ to it, "that whosoever believeth in Him should not perish, but have everlasting life," can we doubt that He would rather save sinners than not? Can we doubt that He would rather revive His work than not?

"Why does He not revive it then?" it may be asked. Why did he not revive it instantly the psalmist prayed unto Him? We know why. It was because He couldn't. Not that there was any inability or unwillingness on the part of God; but the Jewish community had come into such a backslidden and sinful state that righteous wrath was demanded from God instead. The psalmist's prayer, in the verses preceding the text, recognizes the justness of God's anger toward them. That is something. It is something to have a truly felt need of reviving. When we come to that even, we have come to a condition of hopefulness.

The psalmist having prayed, see what God did; or, rather, the people having prayed, see what they did; for, according to Hengstenberg, it is not the psalmist that speaks in the eighth verse of the psalm and the last verse of the text, but the people, as in the fourth and following verses, and in the whole psalm; and the answer is got by the same party from whom the question and the prayer had proceeded (III. 64).

The people, having prayed, say: "I will hear what God the Lord will speak." They continue in a suppliant and audient attitude. They listen. What does He

say? The holy and good Spirit comes down from above and whispers to their hearts: "He will speak peace unto His people and to his saints; but let them not turn again to folly." How very like is this to God's personal response to Solomon: "If my people, which are called by name, shall humble themselves, and pray, and seek my face, *and turn from their wicked ways*, then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. vii. 14).

Such is our exposition of the subject presented in the text. You will observe that I have been occupied with exposition, making no application to our circumstances of the thoughts brought forth, though I doubt not there has been in your minds an application of them all along. We have seen what a revival is, when it is needed, the source of it, and have had a glance at the relation of God and man to it.

Now, dear friends, is there not need of a revival here? Is it not needed for the sake of Christians? Is it not needed for the sake of sinners? Indeed, these questions need not be asked.

Very many of you have been praying, as did the people of old, with sad and heavy hearts, and with intense and earnest longing, "Lord, wilt Thou not revive us again?" Brethren have of their own accord been meeting in a "little room" in the church, night after night for four weeks, praying, "Lord, wilt Thou not revive us again?" Sisters, in the privacy of their homes, have long been concertedly praying, "Lord, wilt Thou not revive us again?" Christians have prayed for revival for their own sake. Some have felt they could no longer live as they have been living, so cold, so far away from Christ, so far from being what they should be. They long for the gracious, life-giving presence of their dear Lord.

And there has been an agony of heart on the part of some Christians in behalf of impenitent ones; parents for children, wives for husbands, children for parents, sisters for brothers, friends for friends. Sometimes I could scarce endure what I have seen and heard, and had to turn away. With intense feeling they have spoken of their loved ones as regards life here, and as they turned to death and the hereafter, a feeling deeper than speech silenced their lips and pictured itself upon the countenance. It seemed to say:

"Oh, there will be parting,
Oh, there will be parting,
Oh, there will be parting,
At the judgment seat of Christ.

"Parents and children there will part,
Wives and husbands there will part,
Brothers and sisters there will part,
Will part to meet no more.

Oh, there will be parting, parting, parting, parting,
At the judgment seat of Christ."

And from many of these hearts an agonizing cry has gone up to God, "Lord, wilt Thou not revive us again?" that these loved ones may be saved.

And I believe there are sinners here who are wanting a revival. They expect to become Christians—of course they do. And they are waiting with a sort of hope that an angel will come down and stir the waters of the pool of salvation that they may step in and be healed. They are waiting for the door of the kingdom to be opened that they may enter in and be saved.

There *is* a wide-spread longing and expectation among us that in some way a blessing is to come to us from God. There are practiced ears that seem almost to hear a sound as of a going in the tops of the mulberry trees as when God went before David to victory (1 Chron. xiv. 15). Already there is a revival with respect to the spirit of prayer, and in other respects, too. God grant that the work may go on until we shall all be brought to the full measure of Christian life and activity, and until sinners in multitudes shall be saved.

I have read that it was anciently the custom in Scotland, upon any invasion of a given territory or any sudden emergency, for a chief to assemble his clan by means of the herald and the *fiery cross*. The chieftain slew a goat and the priest made a cross of light wood, scathing it with fire and quenching the flaming points in the blood of the animal, and held it aloft, crying in substance thus:

"When flits this cross from man to man,
Vich-Alpine's summons to his clan—
Burst be the ear that fails to heed!
Palsied the foot that shuns to speed!"

The chieftain, then receiving the cross from the priest, delivered it to a swift and

trusty messenger, who, with "blood and brand" in hand, plunged forth, breasting the cragged hill, springing across the "trembling bog and false morass," not halting till he had delivered the symbol to a second messenger, who was to transmit it with equal haste to a third, and thus the cross was carried through all the country which owed allegiance to the chief. He who received it considered himself bound, under the most fearful anathemas, to send it forward with the utmost despatch; and, at its appearance, every able-bodied man from sixteen years old to sixty was to instantly repair to the designated place. Huts and hamlets, highland and glen, poured forth their men. The fisherman forsook his nets; the smith quit his anvil; the herdsman left his flock; the mower dropped his scythe in the half-cut swath; the plow stood in mid-furrow; and every loyal son pressed to stand by his chieftain's side.

Says Christ: "I if I be lifted up, will draw all men unto me." The drawing power is in His *cross*. Every follower of His is His herald. You, my brother and sister, every one of you, whoever you are, if you are His follower, are His herald.

Today I hand you His cross, the fiery cross of His suffering quenched in his blood. Carry it abroad. As you carry it, by the Lord's blessing you will be quickened. You remember that the Alpine traveler was himself revived and saved in the effort to save the life of his fellow. Carry it abroad; summon that loved one, that friend, that neighbor, to your chieftain Jesus; and may they press to stand by His side, His own loyal sons, His own saved ones, that shall live evermore.

Signs of a Revival

Ezra ix. 8, 9—And give us a little reviving in our bondage.

I. A fresh quickening of His own people.
II. A revived spirit of prayer.
III. An increased love of precious souls.
IV. Effort made answering to this love.
V. An enlarged expectation of blessing.

God's Healing

BY THE REV. F. H. SENFT.

I. The Healer. Ex. 15:26; 23:25; Psa. 103:5; Acts 10:38; Jas. 5:15.
II. The Healed. Luke 4:40; 9:11; Jas. 5:14.
III. The Means. Matt. 8:16, 17; Rom. 8:11; Mark 9:23; Matt. 8:8; Acts 4:7-12; Jas. 5:14, 15.
IV. The Time. Mark 9:25-27; 8:22-25; Jno. 4:52; Luke 13:12, 13; 17:14.
V. The Purpose. Matt. 12:28; Jno. 9:23; Luke 5:26; Deut. 8:15, 61; Gal. 3:13; Mark 16:15.
VI. The Disappointed. Why? Jas. 4:1-3; Luke 13:24.
VII. The Unstable. Why? Luke 17:15-17; Jno. 5:14; II Chron. 16:12.
VIII. The Earnest of full Redemption. Rom. 8:23; Col. 3:4.

Church Prosperity

Ps. 118:25—O Lord, I beseech Thee send now prosperity.

I. God is the source of church prosperity.
II. God is the source of church prosperity through prayer.
III. In what does church prosperity consist?
    1. A pious membership.
    2. A learning membership.
    3. A membership that conscientiously uses the means of grace.
    4. A working membership—all at it and always at it.
    5. A membership possessing a missionary spirit.
    6. A membership that heartily supports the institutions of religion at home.
    7. A membership that walks in separation from the world.

Sidelights

Running Past the Signboard

It is always foolhardy and often fatal to run past a signal. The engineer who does it may wreck his train, and the pilot may ground his ship. It is told that a philanthropist of the alkali desert in the west of the United States spent years blazing paths to safety through the wilderness, and putting up signposts to guide the bewildered traveler. After he had planted a sign at every place of danger, he found that even that was not enough. People were continually being lost in spite of the signs. He therefore devoted the rest of his time to rescuing those who had missed the signs. It is a beautiful story, but is it not a parable in heroism of what God in His wondrous love has done for a lost world? Oh, heedless and foolhardy brothers of Dives, how full the world is of you! "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." When mankind failed to be warned by the Written Word, to seek and to save came the Living Word. Praise God for our divine St. Bernard and for his hospice of heaven.—*S. S. Times.*

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A Miracle in the Home

This is the witness which today is demanded more than anything else. It is not spectacular beacons that we need; it is just ordinary street lamps. We want the transfigured presence in the common lot. We need lamps of the Lord to light up inconspicuous spheres and bring something of heavenly radiance into the workshop and the home. And especially we want the witness of men and women who have been renewed by Jesus, and who take an absolutely new spirit into places where hitherto they have been a burden or a nuisance. Think of a man going back to his old home with a sweetened temper! He has been sour, gruff, irritable, explosive, and now Jesus Christ has transformed him. What a home-going! The call to multitudes of such people is not to carry their sweetened life to the Fiji Islands or to India, but to their home and their workshop, and their office where their very presence has robbed the day of its sunshine and silenced all the song birds in their neighbor's hearts. There need be no fuss about their witness; there is no necessity for loud talking. Everybody knows the difference between a vinegar cask and a vine. The vine requires no label, especially when the grapes are rich and ripe; we can take and eat them. A fine royal mood in place of a bitter mood, and the transfiguration the work of Jesus! It would be a miracle in the home.—*John H. Jowett, D.D.*

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Is it the Gospel?

There is only one Gospel. Any other Gospel than the one brings a curse, not a blessing. How much needed in these days are those intense, Spirit-breathed words of the great apostle: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema,"—which means "accursed." In these days when so many substitutes for the only Gospel are being offered it is well to bear in mind the following: "To find out whether what you hear is the Gospel, apply this test: If what you hear could only have been said because Calvary took place, then that is the Gospel. If what you hear could have been said if Calvary had not taken place, then that is not the Gospel. Apply the same test to what you believe and to what you preach." And let us remember, Calvary means what God did for men, not what man does for God. On Calvary God the Son bore the sins of the world and paid the death-penalty of those sins, that all who believe on him might be delivered from the wages of sin, which is death.—*S. S. Times.*

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We may choose to look at the masses in the gross. . . . There is One above who knows every thirst, and ache, and sorrow, the temptation of each slattern and gin drinker, and street boy. The day will come when He will require an account of these neglects of ours not in the gross.—*Charles Kingsley.*

Our Debt.

Now we that are strong ought to bear the infirmities of the weak. But why should we? Paul is very sure that we should, but where does he get his argument? If I have the strength of natural gift, or individual advantage, or social opportunity, haven't I a perfect right to use it for myself? Isn't it mine? Didn't I do something to win it for myself? But Paul thunders out a most uncompromising answer to my questions. And the ing answer to my questions. And the trouble is that he is just as logical as he is emphatic. When I plead that my strength is surely my own to use as I will, he says no, but he says it with this sentence that somehow I cannot get around, "What hast thou that thou didst not receive?" That convicts me, and I find no escape. The advantages of my life are gifts from the great God, and they are given me not for myself, but to serve the common good. That may be a hard saying, but it seems to have the inescapable logic of the Christ teaching back of it. It may be hard, but it has a tremendous ought in it. —*The Christian Guardian.*

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What Is Believing on Jesus?

Believing on Jesus is appropriating him for what he claims himself to be.

In claiming to be the bread of God, in demanding that men shall eat of his flesh and drink of his blood, he affirms himself to be a sacrifice for sin and a personal substitute for the sinner. The epistles are the expansion of his doctrine. Every doctrine in the epistles roots itself back in his words. The epistles declare that once in the end of the age he has appeared to put away sin by the sacrifice of himself. He gave himself for our sins. He bare our sins (the penalty of them) in his own body on the tree. He died the just for the unjust that he might bring us to God. Believing on him as the bread of God owns him for this claim. While it owns him as the sin-bearer, accepts him for what he now is, it carries with it the confession of what we are—sinners under the doom of death, helpless, hopeless unless we can lay hold of the death he died under judgment for us and make it personally and blood sealed as our own.

You cannot get him as bread of life in any other way.

You must eat his flesh and drink his blood.

And this is what believing on Jesus means. It means appropriating that flesh torn on the cross, that blood trickling from under the crown of thorns, from the nails in his hands, the nail in his feet, pouring forth from the thrust where the spear went in. If you do not believe he gave his flesh for you in the way of penal sacrifice, poured out his blood as the blood of the sin-offering was poured at the bottom of the altar; if you do not claim him just as the Jew claimed the offering when he laid his hand upon its head and the knife was thrust into its flesh and drew the blood; if you do not take of his blood as the priest took it in his basin; if you do not offer him to God in faith as the sacrifice which he has provided for you, then you are not believing in Jesus as he bids you to believe in him. You are not eating of his flesh nor drinking of his blood. He is not the bread of God to you.—*I. M. Haldeman, D.D., in S. S. Times.*

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Unconscious Service

There is an old legend of a good man whose humility was equal to his piety. The legend runs that God, to reward him, offered to give him any kind of miraculous power that he might choose. He chose the power of doing a great deal of good without knowing it, so anxious was he that he might never become proud or vain. The angel who brought the message did not know how much power could be given. Finally he put the power in the saint's shadow so that on whomsoever it fell it should be blessed. The saint went about his usual duties, and wheresoever his shadow fell there was recovery from sickness and reformation of life. What a glorious blessing? That is only a legend, but there are many of God's children who bless unconsciously the family, and the town in which their lot is cast.

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History, from its opening pages until now, and from now until time shall be no more, will evolve the subject of infinite love contained in the message of the cross as the noblest theme that can engage the most earnest thought of man. —*Rev. A. M. Hubly.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D., INDIANOLA, NEBRASKA.

October should be a strenuous month for religious activities. Every department of the Church work and every outside organization for good in the community should now be in perfect order, and infused with vital energy. The acceleration of September should be accelerated.

"I AM WITH YOU ALWAYS"

MATTHEW 28:16-20.

This is our warrant for faith and service. Jesus pledges to us His presence and cooperation. We are bound up with Him in the same bundle of life, with the same program. Many think that this vision is a mirage; and the greatest peril from it is the mixing up of the real and the imagined. This is seen in emphasis east of Damascus. We have it in our arid western states, Arizona and California. But the things of the world are the mirage. John Ross was searching for the North West Passage, north of Canada. He came to Lancaster Sound, and at the west he saw the mirage of a mountain that completely closed the passage. He turned aside and lost his chance. The expedition was a failure. Such often are the things of the world that turn many aside from the success of lofty endeavor. The spiritual are the real.

No one can doubt the reality of Jesus of Galilee. Even the critics leave us the words and acts of Jesus. The High Priest put Jesus under oath, "Art thou the Christ?" And He answered, *"I am."* To His disciples He said, "Lo, I am with you always." We would believe any ordinary honorable man, if he made an engagement with us. This promise is an eternal reality. This pledge has been kept. Pentecost was the first instalment. "All authority has been given unto me in Heaven and on earth." It has been tested by uncounted millions. "The mirage shall become a pool." Isaiah 35:7, margin. Howard Sweetser Bliss went to Beirut to succeed his Father as President of the Syrian College. He found the pledge bona fide. Dying in the hospital he said, "I am not eating my heart out." He had the forward look in faith. We believe this theoretically; but do we practice it every day? "I had a friend" was the secret of one man's success, and indeed of millions. Christ is the ever-present Friend, Whose influence may be supreme. Jesus Christ may thus become the greatest reality of our life, in love and in service. He is thus pledged to make His Kingdom a success in all the earth.

THE VEIL OF THE TEMPLE RENT

MATTHEW 27:51-56.

The blessings of the redemptive work of Christ are available to us because Christ died and rose again. This would otherwise be impossible. This was signified when Jesus gave up His spirit by the rent veil. Darkness covered the earth, and the rocks were rent by an earthquake; but the rending of the Veil of the Temple meant far more. (See Exodus 26:31.) The Temple Veil meant exclusion from God; and only access through blood sacrifices. Jesus had fulfilled all these; and He is the Way.

The Veil represented the mortal, suffering flesh, but not the body of Jesus. When He said "It is finished" that was the end of His suffering. He had made full expiation. The graves were opened, and death was vanquished. Legal justification was perfect. God is now approachable by anyone, through the mediation of Christ alone. (Rom. 5:2.)

What does this mean to you? What did it mean to the Pharisees? The Veil rent, we love to approach God, because He is our *Father.* D. L. Moody used cards in his evangelistic campaigns, "Get right with God." There is a hymn about the gate of Heaven standing ajar; but it is *wide open.* There is no door. It has been taken off its hinges. There is not even a veil, or a curtain. "Let us draw nigh." Do you always feel this nearness? Make the most of such fellowship. Enter freely with your petitions for yourself and for others. Live as in God's immediate presence. His eye is ever upon you, not to criticise nor to condemn, but to help, as a Mother watches over her toddling child. "I will instruct thee and teach thee, with mine eye upon thee." Let us hold fast the confession of this belief.

"HOW LONG ARE YE SLACK?"

JOSHUA 18:1-10.

This is a remarkable challenge of Joshua to the tribes. They were nomads, and naturally rejoiced in their new lands. They cropped the surface in ease, and did not feel their responsibility. But *Joshua!*

Worship had been established at Shiloh, and this remained the center for three hundred years, twenty miles north of Jerusalem, and twelve north of Bethel, and ten south of Shechem. Deut. 12:11. The same authority establishes Churches to-day, as a necessity.

Worship was not enough. "To your tents, O Israel"! Worship, and go home to live your faith. Attend conferences, and go home to live out in your life their inspiration. The Mount of Transfiguration was not to be the dwelling place of the chosen three disciples. "Why are ye so long slack to go in to *possess* the land?" The land was subdued but not appropriated, and exploited. Experts, three men from each of the seven remaining tribes, were chosen to survey and divide the land. Then lots were cast for the tribes. The Interchurch World Movement attempted to do this thing. It discovered the need and the means, at home and abroad.

Each local Church should ask, What can we do? Survey the whole comunity, in cooperation with the other Churches; map out the land; and then do not be slack to possess the land for Christ. Often the main work is influence, personal uplift. The spirit of the Church should be carried into all kinds of business; and any business that cannot endure that spirit should be eschewed. The same spirit should be carried into all forms of recreation, and anything contrary to that spirit of Christ should be shunned. Many Christians have been slack, even these days.

Is there anything of character yet not possessed? Have we to the limit entered in and possessed the land of honor and virtue and service and kindness? "How long are ye slack?"

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Every day in this world has its work; and every day as it rises out of eternity keeps putting to each of us the question afresh: What will you do before today has sunk into eternity and nothingness again?—*Frederick W. Robertson.*

BIBLE READING

JOHN 5:30-47.

Reading may be more profitable than a college education. The college work is a preparation for such reading, to profit. "Reading maketh a full man; conference, a ready man; and writing, an exact man. Histories make men wise; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend." (Bacon.) We need to read the good. "Studious let me sit, and hold high converse with the mighty dead." (Thomson.) We might well add, " and with the mighty living." False reading is like alcohol. The Tract and Bible societies issue books in 713 languages. "Search the Scriptures."

The Bible still continues to be the "best seller," as it has been for a century. It is the Text Book of all the Churches. Wherever it is taken into heathen lands the human spirit grasps its glorious truths; and Churches spring up even without a missionary. It was so in Moukden. It has been so in thousands of places, where the people had been sitting in darkness. A single leaf wrapped around groceries brought Chinamen to the missionary and to Christ. It is now being called for in Abyssinia, by those wonderful peoples. It has transformed Korea. It has made Uganda a great and spiritual bisphoric. Mexico has not yet had the Bible. In U. S. A. it has overthrown slavery and the liquor traffic. In 1898 it made us crawl out of our shell to save Cuba, and in 1917 to save the world, and now we need its truths again that we may crawl out of our shell to save the peace of the world.

The best character is Bible fed, Bible bred. Abraham Lincoln, and William McKinley, and Woodrow Wilson, and Warren Gamaliel Harding are Bible products. In private life the Bible is the warp and woof of all that is best in American civilization. Why? Because it reveals God in Jesus Christ. The Holy Spirit has been given to men that we may understand the Bible. Search, study, meditate, and live the Bible. Christ is the living Word, Whom to know is life eternal. Open your heart to His love. Yield your will to His will. Reconse crate your life in love and loyalty to Him. The Bible is our guide to life, because it is the revelation of God in Christ.

Editorial

A Call to the Ministry

HERE was a time when no doubt was entertained as to the meaning of the words, A Call to the Ministry. But at present the meaning may be one thing or another. It may now mean a call to the clergy to take a decisive attitude on some public or theological question, or to attend more faithfully to pulpit and parish work. Such calls may come from laymen in the church or from magazine or newspaper editorials.

For some reason not much is now heard about God's call to young men to enter the ministry, and yet never more than now has there been a greater need for well endowed, and thoroughly educated young men to fill the pulpits of the land—men having, withall, and uppermost, a burning desire to save human souls.

One is sometimes led to think that a call to the ministry is no longer spoken by the voice of God, or, if spoken, it is misunderstood, or not listened to at all. The din of the world's mad rush in business or pleasure, or the temptations of the world, the flesh, and the devil, overbear anything that comes from heaven.

There is however, a growing conviction that affairs in this world of ours need righting, and that there is but one thing that can right them, namely, the Gospel of Jesus Christ. The need of a God-called and consecrated ministry, upon a moment's reflection becomes, therefore, an absolute necessity in order to keep the world from going over to the devil.

The apostle to the Gentiles puts the case thus:

> How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?—Rom. 10:14, 15.

Feeling that perhaps the time is not distant when this subject will again find its place in the public thought we offer a few suggestions and thoughts concerning it.

Sixty and more years ago a call to the ministry was spoken of as being "inwardly moved by the Holy Ghost to enter the ministry."

The Methodist Discipline speaks wisely but guardedly. Under the heading, "The Examination of those who Think they are Moved by the Holy Ghost to Preach," the Discipline says:

> In order that we may try those who profess to be moved by the Holy Spirit to preach, let the following questions be asked, namely:—
>
> I. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?
>
> II. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?
>
> III. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?
>
> As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost."

Nothing explicit is here said as to what the movement by the Holy Ghost is. The inquiring young man may, therefore, be left bewildered. He knows of some preachers who feel God's pardoning love, who also have "gifts" and "fruit," yet have come to doubt their call to the ministry. Others he has met who have no very manifest "gifts," and not much "fruit," and yet they talk as if they are perfectly confident of having had a call to the ministry. These facts increase the bewilderment of the inquirer until he knows not what to do or think. Why do those best qualified doubt and why do those poorly qualified have no doubts?

One of our most worthy Bishops once in our hearing used these words before a Conference where he was presiding: "I have a son. I do not know what he will be. If God should call him to the ministry, I shall be glad. But I wish men to keep their hands off; he must be a God-made, not a man-made, minister."

These are wise remarks as far as they go, but the troublesome question is not touched. How shall that son know whether or not he is "a God-made minister?"

Therefore, in the absence of explicit definitions and in the midst of many conflicting testimonies and of various personal experiences and of much counsel and advice, what shall be said to the young man who does not know how to interpret his drawings toward the ministry, and whose experiences and convictions thus far are not of the same type as those of some one who ventures to give him infallible opinions as to the definiteness and loudness that should characterize an unquestioned and explicit call to the ministry?

In an attempt to answer the question we imagine a young man whose home from infancy has been thoroughly Christian; the tender prayers of his mother and pious counsels of his father are among his earliest memories. He cannot recall the time when he did not pray and love things sacred. Sometimes he wandered from the paths of rectitude, but not far, and quickly returned. During the larger part of his life he has been obedient to his convictions. The thunders of God's wrath, therefore, never have reverberated through his soul, and the lightnings of Divine displeasures never have blinded his eyes. When the Lord has spoken, it has been with the voice of a friend that seemed to have in it nothing unusual, and the reply of the youth has been: "Speak; for Thy servant heareth." "The word of the Lord" had been precious to that youth, though "there was no open vision." In various ways he had for years been ministering in the temple, and had felt delight in the things of God. Providence had led him in these ways, and he had been so submissive to them that his feet never had been dashed against a stone and never had been lacerated by kicking "against the pricks." Comp. 1 Sam. 1:10; Acts 26:14.

This young man had prepared for college and was graduated. No profession ever had seemed more attractive to him than the ministry. "For a day in Thy courts is better than a thousand," often had been the honest expression of his heart, and with equal honesty he had added, "I would rather be a doorkeeper (sit at the threshold) in the house of my God than to dwell in the (inviting rich and splendid) tents of wickedness." He, therefore, on a given day had decided to be a minister of Christ.

With these feelings he entered a School of Theology. No shadow as yet had crossed his path. That he had been led thus far by God's love and providence, was to him a fact that he had not yet been left to question. He began his new work with delight. Day after day praise was in his heart and on his lips.

But a time of temptation and trouble came. It happened in this way:—

"Now there was a day when the sons of God came to present themselves before the Lord. And" Job 1:6:

It was one of the days set apart in the School of Theology on which the students were accustomed to give their religious experience, together with an account of their call to the ministry. One of the students recounted his early life of sin, and gave the time to a minute and the exact place of his conversion. He enumerated his many struggles against the call and his various flights from the path of duty. He was positive. He knew he had been converted and knew he was called to the ministry.

Two or three other students followed with expressions varied from one another somewhat, but each had heard the thunder, and had seen the lightning, and "the woe" had been pronounced almost audibly, and they did not dare to disobey.

Now this son of God, of whom we were speaking a moment ago, this Samuel, who never had been struck down or struck blind on the road to some Damascus; this Nathaniel "in whom is no guile;" this Timothy who had been taught religiously by his grandmother Lois and his mother Eunice, sat listening with intensest interest to the testimonies of his fellow students. With their startling experiences he began to compare his own. How tame had been his in comparison! Clouds began to gather on his spiritual sky, and the shadows deepened until he questioned not only his call to the ministry, but equally the genuineness of his religious experience. To be sure there had been no flaming sword brandished to keep him out of the ministry; but then, there had been no flaming sword

brandished to drive him into the ministry. Hence he began to doubt his right to be a minister. In his perplexity he followed the professor to his home and there unburdened his doubts and fears. What shall the professor reply?

Would it be heresy should he tell that young man to apply himself diligently to the prescribed professional course in the School of Theology and to discipline his mind in every way possible; to master all the arts of sermonizing, and of expounding God's Word; and to keep himself pure and unspotted from the world? Would it be heresy should his professor say, "If you desire during your course of study to preach, and if the Lord will let you preach, and if He seems to bless you while preaching, and if people are made better by your preaching, then *preach*, and God will forgive you—if there is anything to forgive; *preach* in the fear and love of God even if you hear no clap of thunder giving you the Divine sanction; *preach* for Christ's dear sake, though some heroic and aforetime rebellious soul shall question your kind of a call to the ministry because it is unlike his own; *preach* unless God unquestionably forbids you to enter this holy office?" We repeat the question, Would such directions be heresy? If so, we here and now confess that several, yes many times, while teaching theologic students we have been a heretic.

But we go this way a step further. The conviction is yearly deepening in the writer's time that at least in former years some of our preachers worked the tornado kind of a call to the ministry for all it will bear and for all it is worth. Not that any deception or even exaggeration really had been intended, but the halo over and about a past and distant event often render the recollection of that event singularly indistinct.

Good brother, moderate a little your estimates, is advice often in point. Some of us need to bear in mind, too, that the "still small voice" may have as much divinity in it as there is in the strong wind which rends the mountains, and tears in sunder the rocks.

But our analysis suggests another thought, which is this: theoretically all Calvinists and some Arminians hold the opinion that from all eternity God has selected or elected certain ones to be ministers; that theirs is the exclusive right to occupy pulpits and to administer sacraments; that between these elected ones and all others a great gulf is fixed. But are not such notions, and other notions like them, though less bald, heresy in the light of the fundamental principles of Arminian theology and in the light of Bible teaching?

Christ speaks of raising up children unto Abraham from stones (Matt. 3:9). Let the young man who wishes to preach, though he is not yet chosen, put himself in the way to be raised up and to be put into the place of some recreant and rejected son of Abraham. When he is qualified, God may call him.

Paul speaks of graffing into the place of certain native branches, other branches foreign to the original stock (Romans 11:17-22). Let the young man who wishes to preach put himself unreservedly into the hands of Christ, and though he is not already chosen, he may yet be chosen to take the place of some branch that has been broken off and cast aside by reason of transgression and unbelief.

With new meaning and emphasis let the words ring out and give cheer to those who have been depressed by doubts, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15). What, O Calvinist or Arminian, in the light of these words, becomes of your doctrine of selection or election from all eternity? (Comp. 1 Sam. 2: 12-16; 22:36; Rom. 2:10-29; 3:29; 9:6-33; 10:12, 18, 19, 20; 15:9-21; Gal. 3:14, 28, 29; Eph. 2:17-22; 3:5, 6.)

But our logic forces us to ask one more question: May not a man enter a School of Theology and afterward enter the ministry without having had an heroic call, and even having been influenced by unworthy motives, and still be forgiven and subsequently be sanctioned by the ordinations of heaven to preach the everlasting Gospel? We are, of course, on or near dangerous ground when asking this question. But God is not vengeful and can see far beyond the range of our vision. Jonah took God to task for sparing the people of Nineveh. But God taught Jonah a wonderful lesson that might be heeded by all of us. The name of Thomas Chalmers is thought of in this connection:—

"A warrior in the Christian field
Who never saw the sword he could not wield."

Chalmers pursued a theological course. He *drifted* into the ministry. He preached at Kilmany, a large parish for several years, knowing nothing of a divine call and scarcely anything of experimental religion. Such a case, as all admit, is lamentable. But what a mighty man of God he became—a giant in the defense of revealed religion and a winner of souls to the kingdom of grace and glory!

Dr. Thomas Scott, the devout and eminent commentator, makes this humiliating confession as to the motives that led him into the ministry:—

"My views, as far as I can ascertain them, were these three: A desire of a less laborious and more comfortable way of procuring a livelihood than otherwise I had the prospect of; the expectation of more leisure to employ in reading, of which I was inordinately fond; and a proud conceit of my abilities, with a vain-glorious imagination that I should some time distinguish and advance myself in the literary world. These were my ruling motives in taking this bold step—motives as opposite to those which should influence men to enter this sacred office as pride is opposite to humility, ambition to contentment in a low estate, and a willingness to be the least of all, and the servant of all; as opposite as the love of self, of the world, of filthy lucre, and slothful ease, is to the love of God, of souls, and of the laborious work of the ministry. To me, therefore, be the shame of this hateful sin, and to God be all the glory for overruling it for good!"

We are not unmindful of many passages that are quoted on this subject as warnings. The language in some instances is alarming to intruders: "I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death;" "The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, shall die;" "Behold, I am against the prophets that steal my words;" "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing;" "The Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them;" "No man taketh this honor to himself but he that is called of God, as was Aaron." (Comp. Numb. 18:7; Deut. 18:20; Isa. 6:8; 11:2, 3; 61:1-3; Jer. 1:4-19; 23:30, 32; Ezek. 13:3; Matt. 4:18-20; Acts 13:2; Rom. 1:1; 1 Cor. 1:1; Titus 1:6; Heb. 5:4.)

But the question asked a moment ago recurs. If an answer is demanded, allow it to cover several points: Let no unregenerated person enter the ministry. Let no young man plan to enter the ministry if influenced to do so by unworthy motives. But if one has entered that sacred office in the manner Chalmers and Scott entered it, let him not hang himself as Judas did, for that would do no good, but let him repent and seek, without a moment's delay, the consecration that fell on those noble champions of divine truth. Then God may forgive, redeem and appoint to apostleship. And if some young man desires to enter this divine office let him fit himself for it, body, mind and soul, and doubtless when this is done the Holy Spirit will whisper to the church, to the inmost soul of the young man and to the universe that he who was not called is now called to the sublimest office on this earth.—*L. T. T.*

The Neglected Factor

EVERY one knows that men make mistakes. Every one also knows that men misunderstand one another. Few ever stop to ask why. Many know that nothing in science or anything else, outside of a limited field, is really settled; but no one, for the most part, turns aside to enquire why. Men dispute and wrangle, only to get nowhere; but most of them do not pause long enough to wonder what the trouble is. Problems go unsolved down through the ages, and men wonder why other men left things in such shape as to produce some of them. They never wonder if their own limitations have anything to do with the matter.

It occasionally happens that the fault is more modern than ancient, and in almost every instance the source of the trouble is the same—there is a neglected factor in the equation which vitiates the entire process used and gives the wrong answer with unvarying regularity. That neglected factor is called "the content of words." Words possess two characteristics, form and content. Form remains the same, while content varies with every man who uses them. No two

men mean exactly the same thing by any given word; for a word is a composite photograph in any and every language.

Such photographs are made by focusing the eyes of different individuals on the plate of the camera in such a way that the pupils come at the same spots for each pair of eyes involved. Exposure is then divided—the plate must be a slow one—into an even set of fractions, equaling the number of persons. Each person gets one portion of the time required. When the whole is completed, development follows, and a composite picture of the group results. The eyes are clear and sharp. The nose and mouth are fairly so; but beyond that the face is rather hazy. So it is with words. The central meaning is clear and fairly well established; but the outside limits are hazy and uncertain. Each individual has his own outline when it comes to that part of the picture.

Now, the trouble lies just there. Each man thinks that his outline is the important if not the only one, and each man therefore insists that what he understands by those particular words must be what was meant. About nine times out of ten he is wrong; for what the other man meant—the man who used the expressions in the first place—was something quite different from what his over-enthusiastic interpreter means, and he would neither recognize nor accept the content put into his words by the man who presumed to say how they were employed, although he had never taken the pains to try to find out exactly what the author of the words really intended to say.

Various results follow. One is the so-called Ananias Club. In a way the term is a misnomer, because the persons accepted into its membership did not intend to state what was false. They merely took their own mentalities somewhat too seriously and those of the persons quoted with too little seriousness, so that they misrepresented them more or less reprehensibly and did them more or less harm. They did not intend to do either, even if they did do both, and, in many instances, lack of knowledge was the source of the trouble.

Curiously enough, when that is true, the difficulties are always increased. The less a man knows the more positive he is likely to be; and, unless a man has a knowledge, based on study, observation, and experience, which justifies his positiveness,—in such cases a quiet assurance may be observed in the person, instead of the "laying down of the law" characteristic of the other class,—he is apt to be not merely dogmatic but actually bigoted. For such people there is little hope. They may be "ever learning" but they will also be "never coming to a knowledge of the truth."

This does not mean that men should never be positive. Far from it. It is merely by way of caution, in order that men may be sure they have covered the ground and covered the whole of it before they undertake to instruct other men with positiveness and assurance. There is usually a chance that the other man has a portion of truth on his side, even if it is so mixed up with error that it is actually more mischievous than a wholly false doctrine would be. The thing to do in such cases is to provoke the man into thinking of a deeper sort. Men do hate to think, and they do enjoy absorbing ready-made thoughts. Like ready-made clothing, such thoughts are apt to be somewhat carelessly put together, and they seldom consist of the best available materials.

Philologians—that is the class of men to which I belong—have had a puzzle which they have pronounced unsolvable. It was known as the riddle of Classical prosody. The ancient grammarians, so scholars all said, were hopelessly at variance, and it was useless to try to get any agreement out of what they had to say. That did appear to be the character of the situation; and yet only a little thought must make it clear that back of the disputes must lie a condition of such a nature that it could be interpreted in different ways and therefore lead to different opinions concerning it. The real problem was accordingly the finding out what that thing actually was.

The way to go at that problem was to discover what their processes were and then use them with all possible patience until results that would stand a critical analysis were obtained. The next thing to do would naturally be to apply their conflicting opinions to the discoveries made and so test them to see if a satisfactory basis had been found. In case the conflicting opinions became understandable and the quarrel intelligible, it might then do to continue along

those lines until a solution that solved was obtained.

The original riddle is about two thousand years old. Its solution is actually so simple that once grasped it fills one with wonder that men did not get the combination ages ago. The most amazing thing about it, in my experience as its solver, is the fact that the grammarians contained all the information that was really needed to make the entire situation plain. If only—here is the rub—men had had the patience to understand what the grammarians meant by what they said (they said enough to explain what they meant), there would have been no riddle for me or any other man to solve. It was a case of content of words, and the definitions of a number of them now current are wrong! Ancient grammarians say one thing, their modern representatives say another. The latter are supposed to represent the former. They do nothing of the sort. They give modern ideas of their own framing and let the ancient ones go!

A curiously parallel situation exists in Biblical matters; for few men, commentators or any one else, ever stop to learn all the particulars about the passage under discussion. Thus, Paul's interdiction of the practice of having the women speak in the church at Corinth has been made a general one, and the Bible has been quoted as forbidding any such practice. All of which is simply nonsense. At Corinth only members of the demi-monde appeared as speakers in public, and for a woman to do such a thing was to advertise herself as of that peculiar class known as the *hetaira*. As a woman could not be a *hetaira* and a Christian at the same time, Paul took the sane method of telling them to have their women keep still and not produce a scandal in the church. When our women begin to appear in church in opera or ball-room costumes, we shall have a somewhat similar condition to face, but not before. The command covered Corinth in Paul's day. It never has had and never was intended to have any further application.

The Bible has been used to justify slavery and even drink,—"Use a little wine for thy stomach's sake." The content of the word "wine" is instructive. "Wine was always drunk diluted, and to drink it *akratos* (unmixed) was looked on as a barbarism." That was the Greek view, and the Romans followed the Greeks in that as in other fashions. It is even said that among the Lorians there was a law imposing the death penalty on any man who took unmixed wine without a physician's prescription. The word for wine, *oinos,* always means diluted wine, unless the word unmixed is used with it, and there was always more water than wine in the mixture. The usual proportions were six parts of water, and two, three, or four of wine. That is why the Greeks always employed a mixer, *kratēr,* in all their feasts.

Again, the use of "death" or "dead" needs to be scrutinized with care. In many passages of the Bible "death" means separation from God. It is always a separation of some sort. We die to our sins when we are separated from them. If we are dead in trespasses and sins, we are separated from God. "My son was dead," i. e., he was separated from me. Those who believe on Jesus "shall never die," be separated from God. "There shall be no more death," because there will be no more separation from God. Death cannot separate us from His love, which is in Christ Jesus. And death, separation from God, is the last enemy to be abolished. The second death or the final separation from God is well symbolized by fire. Its worm dieth not. It is a condition too awful to contemplate.

When the dead are spoken of, different things may be meant. Some "dead" are merely those without any contact with God. "Let the dead bury their dead." The first "dead" are of this sort. The second "dead" has reference to corpses. The Greek word used is the same each time, and it means a corpse. Spiritual corpses are to bury physical ones. That is the significance of the passage. It is a typical oriental metaphor, which English cannot properly reproduce.

When the Psalmist says (cxv. 17), "The dead praise not the Lord, neither any that go down into silence," he has reference to corpses, nothing more. The Hebrew word employed is found in many other passages where the sense is plainly a dead body and nothing else. Another word, meaning "shades of the departed," is found occasionally; but the passages are few and far between. One occurs in Job (xxvi. 5), one in the Psalms (lxxxviii. 10), three in Proverbs

(ii. 18, ix. 18, xxi. 16), and two in Isaiah (xiv. 9, xxvi. 19); but that appears to be all. "Soul" is also used a few times; but it does not seem to be biblically significant. In Numbers v. 2, for example, people defiled by the dead are to be put out of the camp. The word used is "soul," as if some evil thing lived in the dead body.

Before we can base any conclusion on a Scriptural passage, we must first know the content of the words; for otherwise we are certain to err in our conclusions and to form opinions that are neither helpful nor profitable. Moreover, we are likely to indulge in speculations that are a mere waste of time, because they get us nowhere and merely help to make our real work, the salvation of souls, more difficult, because they divert our attention and that of the sinners from our legitimate business as God's workmen.—*H. W. M.*

Jehovah—Not known yet known

HEN Moses was returning to Egypt from his forty years' exile in Midian, it is written that at the Burning Bush "God spake unto Moses and said unto him, I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by name Jehovah was I not known" (Ex. vi. 2, 3). Yet we have the record that more than 400 years earlier "Abram said to the king of Sodom, I have lift up mine hand unto (Heb.) Jehovah, the most high God" (Gen. xiv. 22). Here seems to be a variance that calls for adjustment.

If my count be correct, the Hebrew word for Jehovah appears in the Bible preceding Exodus vi., 193 times. So there must be a sense in which God was known to the patriarchs as Jehovah. Indeed as far back as the early days of Seth, "began men to call upon the name of (Heb.) Jehovah" (Gen. iv. 26), which was some 1800 years before Abraham's time. Yet according to Exodus vi. 3, there must have been a sense in which Jehovah was not known before Moses' time.

What sense? Attending to the connotation of the primary and secondary meaning of words will make the matter of sense plain, and will also satisfactorily adjust the difficulty.

The Hebrew word *yada*, here translated *know*, primarily means *to see*, and secondary meanings come as the result of the seeing, viz., *to know, to understand, to comprehend, to be acquainted with*, etc. Indeed in the Kal conjugation alone it is translated by more than 40 English words denoting perception in some kind or degree.

For instance in Numb. xvi. 30; Deut. ix. 3, 6; 1 Sam. iv. 6; xxvi. 4; 2 Sam. iii. 37; Ps. 81:5, *yada* is translated "understand." A person may know a thing, i. e., know that it is, and not understand or comprehend it. Abraham knew the *name* Jehovah, but did not understand its import. In the interview with Moses God for the first time (Ex. iii. 14, 15) explains its meaning—I AM THAT I AM; i. e. the Self-existent, the Absolute, the Eternal, the Immutable One. This is not the designation of an attribute of God, but expresses the whole being. From this point on, God makes this name what it had not been before, his "Memorial" Name, and it is to be such "unto all generations" (Ex. iii. 15). Thus, in the use of varied meanings of the word *yada*, "know," "understand," the difficulty entirely disappears.

Almost all Scripture names have meanings. God made a progressive revelation of himself, of his character and attributes, under different names. For instance, when he entered into covenant with Abram at the enfeebled age of 90 years, he did so under the name of El-Shaddai, God the Mighty One, or "God Almighty" (Gen. xvii. 1). He had the power to protect Abram and perform all that the far-reaching covenant required. So in Moses' time God would make a new covenant with the children of Israel to deliver them out of Egypt, and he chooses a new covenant name, and to make it more emphatic he explains its hitherto unknown meaning. He was not before "known" in covenant transactions as Jehovah, but now He is, and is to be henceforth, so known. Again the difficulty disappears.—*W. H. B.*

Notes and Comments

DURING the latter part of the world war it was feared the war would bankrupt the world. If such a calamity happened the nations of the world have evidently not yet learned of it if one may infer from the appropriations made for the building of great navies. Uncle Sam's naval estimate for 1921 is $700,000,000. Great Britain's is about $400,000,000. Japan's is about $150,000,000. It would seem there is little concern that Uncle Sam faces a deficit of $2,000,000,000 for the current year! It would almost seem we Americans have lost our sense of proportions. Neither warnings nor statistics seem to impress us, and we submit to all these demands as a matter of fact. Had our forefathers heard the official statistician make his report in which he showed that 93 cents out of every dollar collected by our Uncle Sam goes to pay for past and future wars they would have felt they heard their death warrants read to them, and would hardly have survived the comforting report sent out by Dr. Bernhard Dernberg, of Germany, that he estimates that "the lowest cost of maintaining the armed establishments of the world today is more than $7,000,000,000." And every dollar of all these billions is unproductive! What does it all lead to—bankruptcy or anarchy, or both?

There is a wee bit of consolation, after all, that 7 cents out of every dollar collected by our Uncle Sam goes to good causes. The public, and the farmer, and labor gets 6 cents out of every dollar, and education gets one (1) cent! We suppose it was an oversight of the statistician to say how much goes for religious work, but presume all that is left of every dollar goes for religious work.

How hind-foremost! We would like to see the results if our Uncle Sam and every other nation under the sun spent 93 cents out of every dollar he collects for religious work and education, and one cent out of every dollar he collects for wars past and future! Some day we may wake up to see how grandiose was our hind-sight, and wonder we had no foresight at all!

ACCORDING to figures compiled by the Danish Research Society on the Social Results of the War, the loss of life in Europe alone is put at 71,460,000, classified as follows: killed in the war, 19,658,000; loss due to the increase of death rate among civilians, 30,470,000; decrease in the birth rate, estimated at 40,500,000. From statistics furnished by the World Peace Foundation the total direct costs of the war, not counting interest charges, is $186,000,000,000; capitalized value of human life destroyed, soldiers and civilians, conservatively estimated, $67,102,552,560; reparation claims against Germany (original claims), $47,639,092,718; shipping and cargo losses, $6,800,000,000; loss of production, $45,000,000; war relief and loss to neutrals, $2,750,000,000. Total of all items is $355,291,719,815.

A GOOD friend sent us several dailies from Denver reporting on first pages the miraculous cures of many people suffering from divers diseases, through the labors of Mrs. Aimee Semple McPherson, who meekly protests she is not a miracle woman and would prefer, if it were possible, to hide while God performs His works. She rightly admonishes that Christ's power today is just the same as it was when He was on earth, and that faith alone can make sick people whole. In the presence of 12,000 people gathered in the auditorium in Denver the deaf were made to hear; the blind were made to see; the halt were made to walk. Scores were healed of old ailments. A man, unable to walk, unassisted, for thirty years, and a great sufferer, leaped and shouted for joy. A woman who had been troubled with her thyroid glands, and whose legs had been stiff for years, ran down the steps like a school girl. A woman with a withered arm cried like a baby when she felt warmth flowing into the arm and she was able to move a hitherto unflexible wrist. A woman, aged 26, swung freely her right arm which had been helpless from her birth, and 20 minutes later testified her arm had grown two inches in the interim. A physician's wife was completely cured of spinal trouble. A woman's goitre was taken from her neck as clean as though it had never been there. These are only a few of the many healings reported. One paper reported that so rapidly were they healed

that the brain of the beholder was bewildered. Men and women cried, and dedicated their lives to the work of Christ in thanksgiving. Mrs. McPherson is not a Modernist; she is only an old-fashioned believer in God and His Book. We have never heard of such happenings in any church where a Modernist holds forth! Have you?

RECENTLY Evangelist F. F. Bosworth conducted an old fashioned revival in Pittsburgh, in its largest auditorium, which was packed each service to its capacity. Nothing like it, reports say, was ever witnessed in Pittsburgh. Daily several hundred seekers crowded the front and platform. Among them, it was said, were on an average 50 Roman Catholics daily. It must have been a heart-touching scene to observe some member of a family carrying into the meeting some emaciated human form seeking divine aid or a wife leading a blind husband; a mother carrying in her arms her child, who from birth has been an epileptic, suffering the most severe attacks so frequently that the human mind can hardly conceive. Cases of curvature of the spine, tuberculosis, cancers of the most revolting and foul-smelling type, limbs partly eaten away from some disease, eczema, heart failure, leaky heart, palsy, neuralgia, hemorrhoids and all classes of disease—and these almost instantly healed! One man who had for years been afflicted with palsy, sat in the rear of the Carnegie Music Hall and Evangelist Bosworth was urged to go back and pray with him. He shook like an aspen leaf, almost doubled, body badly cramped through disease. A prayer, the laying on of hands, and instantly the victim leaped to his feet, acknowledging the saving and healing power.

The cases cured were admittedly those which long since were considered hopeless and those in which the skillful surgeon, the gynecologists and practicing physicians have failed.

The essential part of each service, Evangelist Bosworth stated, was soul saving. Divine healing came second. He did not in any way attempt to discredit the value of healing, but the first was vitally essential, and the healing, he said, usually followed those who were perfectly saved and who had received the Witness of the Spirit.

AFTER Admiral Sims had unburdened himself in that memorable speech before the English speaking Union in London, when he happened to stroke the Sinn Fein the wrong way, and our Secretary of the Navy cabled to him to report at once in person, he took the first boat for New York and the first train for Washington and reported. The incident is closed, and, as might have been expected, the Admiral is dearer to the American people than he ever was. He respected law and order and did not seek to evade it.

When the Lord Mayor of Cork sought unlawful entrance into this country but was held up, the secretary to President Wilson, a Roman Catholic, it is stated, conceived the idea of having him enter as a seaman. Presumably the Lord Mayor made oath, and affixed his signature. After a contest he was given a time limit to leave the country. The Lord Mayor said he would leave when he was good and ready! Nor was he arrested and compelled to leave when his time limit expired! Why?

REPORTS say representatives of the Catholic Church and the Church of England have reached an essential agreement fixing the second Sunday in April as Easter Sunday, the change to go into effect in 1922, and that the British Parliament will act upon the matter, and that the pope will make a decree to the same effect, fixing the Sunday suggested as Easter Sunday. These churches hope that other communions will follow where "these historic bodies lead" in this matter.

THE Roman Church reports 17,549,324 members in the United States as against a Methodist membership of 7,868,863. When, however, we turn to other statistics of the two bodies we find everything in favor of Methodism. It has 67,493 churches as against 10,460 Roman Catholics churches; 46,364 ministers compared with 20,588 Roman priests; 69,078 Methodist Sunday schools to 12,800 Roman Catholic; 7,287,381 Methodist Sunday school members to 1,932,206 Catholic. In other words, American Methodism has more than six times as many churches as Romanism, more than twice as many ministers, more

than five times as many Sunday schools. Yet the Roman church reports more than twice as many church members. The explanation is obviously that it counts every one baptized in its constituency, however far they may have strayed. If baptism were made the basis of computation in the Methodist church American Methodists would doubtless outnumber Romanists.—*Presbyterian Standard.*

The General Assembly of the Presbyterian Church proposes to make the missionary contributions total $23,000,000 the next three years. This would be about $20 per capita.

WHAT effort our honorable brewers used to make to convince the world it was the whiskey manufacturers and saloons who brought them into disrepute; that theirs was a respectable and legitimate business. These days all brewers pledge themselves to abide by the law in the manufacture of near beer, but we read almost daily how another brewery is raided for violation of laws they pledged to uphold. Respectable, and legitimate!

A step backward—France's diplomatic relations established with the Vatican.

IT is 145 years since we became a nation. We are now in the seventh generation in this passing period. Seventy years ago the average of but two years education was received by each of our youth. Now, each boy or girl receives about seven years of secular education. In Lincoln's time one out of three became a minister of the gospel from the body of college-bred men. Now, out of 106,000,000 persons only 44 per cent. are church members of any kind, Romanists, Protestants or Hebrew. Of our present-day youth 20 per cent. have not an atom of religious education. Only 20 per cent. of all children attend any Sunday school whatever. In our next body of the ruling class that weigh the destiny of our nation 40 per cent. will have had no religion, no Bible, no church whatever. About 58 per cent. of all inhabitants of America today are in no church and pay regard to no religion. In New York City over 500,000 out of 1,000,000 children receive no religious instruction whatsoever.—*G. W. Shepherd.*

IN *The Outlook,* the editor-in-chief, Lyman Abbott, is giving a decidedly interesting series of "Snap-Shots of My Contemporaries." In the portraiture of the twin Smiley Brothers, issue of August 10, occurs the sentence: "He regarded the earthquake"—he was a guide—"at the Crucifixion as a world-wide phenomenon, as some scholars in past times regarded the Deluge as a world-enveloping flood." That flood! Lyman is well on in the 80s, and the wheels of his intellectual machinery seem to need lubricating with the oil of up-to-dateness. We commend to him the friction-allaying articles of Professor Magoun running in BIBLE CHAMPION, the sub-caption of the seventh, Aug.-Sept. number, p. 307, describing them as "a series showing that a world-flood is a scientific necessity, if various geological and other problems are to be met."

BULLY for Gideon's Band! Of course all of us know that the "Gideons" are an organization of travelling men earnestly trying to spread the pure Gospel of Grace. At their State Convention, held at Chambersburg, Pa., attended by many hundreds of "Gideons," they passed the following resolutions:

Whereas, Many semi-infidel books, full of higher criticism and doubt, teaching the same stuff as did Tom Paine and Voltaire on certain Bible themes, published by The Abingdon Press (Methodist Book Concern) are now being advertised in such papers as "Scholarly Books for Bible Students;"

Whereas, The Gideons, the Christian Commercial Travelers' Association of America, stand true to the Bible, believing it to be the inspired Word of God;

Resolved, therefore, That we, the Pennsylvania Gideons, in annual State convention assembled in Chambersburg, do hereby issue warning against these books as fraught with peril and fit only to be consigned to the flames, among which are the following:

"The Bible as Literature," by Irving Francis Wood and Elihu Grant.
"New Testament History," by Harris Franklin Rall, of Garrett Institute.
"Old Testament History," by Ismar Peritz, of Syracuse University.

Resolved, That we recommend that all advertisers of books in our National Gideon Magazine shall be required to furnish guarantee that the books advertised are absolutely orthodox and untainted with higher criticism.

Resolved, That we deplore the fact that the great publishing house herein mentioned is in charge of men willing to assassinate the church they represent by publishing semi-infidel literature. It is our belief that great peril confronts this great church by permitting these authors, book editors and publishing agents to remain in charge of Christian institutions.

Resolved, That this resolution be published in our National Gideon Magazine and in church papers.

Adopted unanimously. W. B. CUMMINGS, *State President.*

ON calling the meeting of the National Catholic Welfare Council, in Washington, organized as a successor of the National Catholic War Council, Pope Benedict XV said: "The perfection of the harvest depends upon the method and the means." It has further been stated that "The Universal Church now looks to America to be the leader of all things Catholic." All Council activities are strictly under the leadership of the hierarchy. The War Council operated mainly through the Knights of Columbus Committee on War Activities and the Committee on Special War Activities. These committees succeeded in securing Catholic representation on the general committee which discussed and moulded national welfare and reconstruction policies, and obtained recognition of the right of Catholic organizations to a voice to practically all movements which influenced the thinking of young men in the army and navy. They erected visitors' houses in camps, undertook welfare work overseas, much of which was supported by Protestant money, and attempted to coordinate and bring into action no less than 14,673 Catholic organizations. A great deal of commendable welfare work was done with admirable tact and diplomacy, and with the most intelligent regard for the upbuilding of Roman Catholic prestige.

The Roman Catholic Church had 38.7 per cent. of the chaplains in the army and navy, and furnished 20 per cent. of the total mortality list.

The work of the council has been organized under these department heads: Administrative, Laws and Legislation, Education, Social Action, Press and Publicity, Lay Organization, and all of these committees are headed by a cardinal, archbishop or bishop. The Educational department is giving special attention to fighting the movement for federal aid to free public education. But recently the department was compelled to send out a letter asking Catholics to desist from opposition to this for the time being, as Catholic interests were being injured!

Other objectives are the handling "in a national way" the problems of immigration; the establishing of civic centres for young men to take them out of the Y. M. C. A., etc. The Papal secretary recently expressed a desire of the Pope that "distinctively Catholic units" be organized among the Boy Scouts of America "under the auspices of the ecclesiastical authorities," and the Welfare Council has issued a call for Catholic men to act as scoutmasters in this connection.

The proposed school for training of social leaders seems to be considered especially important just at this time because "the national government is considering a federal department of national welfare, and we must be ready with Catholic men trained to serve in this important field, if Catholic ideals and Catholic influence are to be felt in our national social life." It is further impressed in the declarations of the National Council of Catholic Men that "The aim of the Men's Council is Catholic welfare work."

Perhaps the most ambitious intention of the Catholic Welfare Council is its announced purpose to "establish relations with Catholic groups of foreign countries with a view to forming in the near future an International Union of all Catholic societies."

The Catholic Welfare Council maintains frequent and watchful contact with every priest in the country, advising them how they can assist in these movements.

It is perhaps pertinent to ask whether or not, in view of all the opportunities which our Roman Catholic fellow-countrymen see so clearly, the duties of Protestants are not very much greater in the national capital than they have previously been recognized to be.

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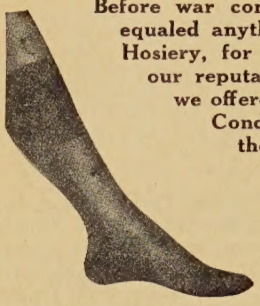

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